

THE  
strong Helper, offering to beare  
every mans burden.

OR,

A T R E A T I S E  
teaching in all burdens and troubles of  
minde, how to obtaine ease, helpe and  
*comfort at the bands of God: but chiefly delivering*  
infallible grounds of comfort, for the quieting  
of troubled consciences that are oppresed  
*with accusing thoughts, (under the title*  
of the sixt burden) where all those subtle  
and dangerous obiections wherewithal  
satan seeketh to repell and keepe  
*out hope in the hearts of such*  
*weake ones are fully an-*  
*swered out of the*  
*word of G O D.*

Collected by John Hainard.

The contents of the treatise you shall finde  
after the Preface.

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LONDON.

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## To him that is weary and laden.

**S**ALOMON in the Proverbs affirmeth, that he that is full, despiseth an homie combe: and one wiser then Salomon telleth vs in the Gaspell, that the whole haue no need of the Physitian. Idly therefore shold I offer my labour in this treatise to them that are full, and liue at easie, who bearing no burden, nor in their strength not feeling what they beare, would reiect my offer as a moake, and say unto me, Brachia da lasso potius prendenda patanti. Offer your hand to him that is ready to sinke in the flood, we haue no need, we sit safe vpon the shore.

If these mens security be sound, I wish it may bee durable unto them, and as they haue

## The Epistle

no desire unto, so I wish they may never stand  
in neede of the counsell conciined in this  
booke. This I wish them out of loue, though I  
know if they belong to Christ, the time will  
come, when they must beare a crosse, and fol-  
low him.

But with hope of better acceptation, I offer  
my counsel heere following unto thee, that fee-  
lest the burden that thou bearest, and groanest  
under the burden that thou feelest. Salo-  
mon in the forenamed place, telles me, that  
to the hungry soule euery bitter thing is  
sweet. And the Lord Iesus affirmeth the  
sicke to stand in need of the Phisitians helpe.  
Thy burden maketh thee as a fainting labo-  
rer to long for relief, and the crums of Gods  
mercie, easing thy ouercharged soule, would be  
acceptable unto thee. And the paine of thy dis-  
eased spirit more sick of thy tentation, then  
of a burning feauer, makeith thee desirous of  
the phisitians helpe. Thou criest in thy griefe,  
Rebus succurrite Iesu, Helpe my grieved  
estate, and the offer and assurance of health  
cannot but be ioyfull unto thee.

If thy griefe and wearinesse bee occasioned by

any

## to the Reader.

any trouble of this life, if it grow from anie  
secular, and worldly cause, I haue reduced all  
such troubles unto foure heads, because either  
it is some want in our worldly estate, which  
commonly is the burden and trouble of the  
multitude: Or, if wee be that way well stored,  
it is some trouble bred in our house, habitati-  
on, kinred or friends, all which things are  
neare unto vs. Or if we haue peace in our ha-  
bitation, and ioy in our kinred & freinds, then  
there is some more remooued person, or more  
remooued accident, that is the cause of griefe,  
care, and feare unto vs. Or if abroad as well as  
at home, & among strangers as among frends  
and neighbours we liue without disturbance,  
yet we often finde difficultie in the dutyes of  
our callings, or we meeete with oppositions, and  
are wronged with mistakings, and are euill  
rewarded for our weldeserving. Within the  
compasse of one of these fourre heads, fall all  
such burdens. And in the first place I  
haue giuen aduise pertaining to these: perhaps  
not altogether such, as some wise men, wel seen  
and tradid in worldly causes, would giue, but  
surely such as an honest man shold giue, and

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such as he must obserue, that looketh to obtain  
ease and help from God.

If thy trouble and greefe be of another kinde,  
if thy burden be spirituall, and the whole busi-  
nesse lieth more directly betweene God and  
thee, and either as an honest man thou art  
grieved that thou canst not serue him as thou  
shouldest, or as an humbled man thou art  
grieved that thou hast sinned against him as  
thou shouldest not, and fearest punishment for  
that sinne, these troubles I haue reduced to  
two heads: for either the lusts of our flesh, figh-  
ting against our soules do crosse vs in the waies  
of truthe and righteousness, so that we cannot  
do the good we would, and the euill we would  
not that we doe, and our desires being as the  
desires of the children of the light, our deeder  
become as the deeds of the sons of darknesse: or  
else having in time of our security giuen way  
unto our owne lusts unto the worlds allur-  
ments, & to satans tentations, our sins are ca-  
led to remembrance, are set in order again-  
vs, with full manifestation of the wickednesse  
of them, and of all that wrath that they ha-  
kindled in heauen, and of all that punishment  
set of

## To the Reader.

that they haue deserued in hell, so the incre-  
dible terror of our conscience. Under these two  
heades, of the lusts of the flesh, and accus-  
ing thoughts, of the dominion of sinne, and the re-  
ward of sin, fall all those spirituall burdens,  
that are heavy to the honest minde, and to the  
humbled spirit: & of these I haue given aduise  
in the second place that if they happen to bee  
last learned, yet they may be longest remembred.

And because the burden of accusing  
thoughts is euен as the gates of hell, for it is  
most true that Gregorie saith writing vp-  
on the 143. Psalm. Inter multiplices hu-  
manæ animæ tribulationes, Among the  
manifold tribulations of the soule of man, &  
the innumerable troubles of afflictions, Nul-  
la est maior quam conscientia delicto-  
rum, There is none greater then the consci-  
ence of our sins: (he might haue said, none like  
it, none equall unto it) for in other troubles,  
which are in a sore without vs, and striue to  
breake in upon the heart, the troubled man,  
saith Gregory, ingressus in interiora  
mentis penetralia, entring in into the clo-  
set of his heart, there calleth upon God where

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no man seeth, yea also he shutteih the doore of his hart against those assailing troubles, and keepeth peace within. But maleſe conſciencę tribulationem perferens, in arcano cor- diſ deum non inuenit. Hee that indureth this tribulation of an euill conſcience, of a wounded conſcience ſtill accuſing, findeh not God in the ſecret of his heart, hath not that free, as a reti ring place, where quietly hee may conſerre with God, but the plague beginneth within his heart, and the fire is kindled in the mouth of the ſpring, where the liuing waters of comfort ſhould grow.

Therefore in that argument I haue laboured to be more full, and not onely in a direct path haue led the afflieted ſinner, to ſee his ſin to be pardonable, and himſelfe to be allowed, yea commanded to craue forgiuenes of it, and God alſo bound by promeſe to grant it, which he will do, and (hauing promeſed) can- not denie to doe, if we ſecke it aright, & may doe without any impeachement of his holy and ſeuere iuſtice, hauing receiued full ſatisfac- tion in the dea: h and ſacrifice of his ſon: e, but because the olde ſerpent is ſubtile and thi-

poor

to the Reader.

poore sinner is weake, & that cunning craftsmaister of all tentations and snares, doth sophistically frame many dangerous arguments and putteth them into the minde and mouth of the affrighted and distempered sinner, making him ouer witty to disclaime his part in God, and his inheritance in heauen, and ouer-confident in his feare, and ouer resolute in his doubting, so to drine him (if it may bee, and which the Devill doth most desire) into finall despaire: therefore haue I at large answered those arguments out of the word of God, and with the sword of the spirit I haue cut asunder the cords of those snaring obiections, which the enemy had bound more fast and close than were the cords of Gordius, and I haue indeauoured to doe this in a plaine and familiar stile.

Others dedicate their labours to Honorable patrons, their works being worthy of honorable patronage, I haue no such opinion of mine) I offer my labour unto thee. They seeke a defender, I desire a reader, not one to commend or iustifie what is written, but one that might profit by that which I haue written, & therefore

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therfore I present it to thee that art weary & laden together with my hearty prayet unto God for thee, that it may be (by Gods blessing) a means of thy refreshing. Learne thou to depend upon God, to feare him, and to abstain from sinne, and he wil be unto thee a Father of mercy and a God of comfort. Unto whose mercy in Jesus Christ I commend thee, taking my leaue this 21. of January. From my house in Wool-church in London.

Thine in the Lord

JOHN HAWVARD.





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Btoff

## THE STRONG Helper.

PSALM. 55. 22.

*Cast thy burden upon the Lord, and hee  
shall nourish thee : He will not suffer  
the righteous to fall for ever.*



He violence of *Saul*, and  
envy of his Courtiers, had  
bred vnto *David* trouble  
and danger. This trouble  
and danger had affrighted  
his minde, so that trem-  
bling feare and horrour oppressed his hart,  
as appeareth in the first eight verses of this  
Psalme.

His trembling feare and horrour made  
him flie to God, before whom he complai-  
neth of the most perfidious falsehood of his  
enemies, and at the hands of God hee cra-  
ueth in justice their death and destruction.

B

This

This appeareth in the next seuen verses of the Psalme.

By this time his minde is somewhat calmed, hauing vented his griefe into the boosome of God ; and therefore from the beginning of the sixteenth verse, he speakest in a better temper , partly professing his owne comfort and faith (whereunto euen the falsehood of his enemies, detestable before God, gaue some strength ) and partly instructing others , how in like assault of trouble they may grow to like comfort.

He professeth his owne recouered comfort in all these verses, beginning with the sixteenth, to the end of the Psalme,(my text excepted) and he instructeth others in my text.

Those whom hee instructeth , are such as himselfe lately was, namely men overcharged with some heauy burden.

The instruction that he giueth them, is the same that hee followed himselfe when he was burdened , namely , by faith and praier to turne the burden vpon the shoulders of God, in these words, *Cast thy burden vpon the Lord, &c.*

The successse that hee promiseth them (obseruing the rule of his instruction) is the same

same that he found himselfe, namely, re-  
leefe, helpe, and deliurance from God, in  
these words, *And he shall nourish thee : He  
will not suffer the righteous to fall for euer.*

Some profitable obseruations may bee  
drawen from the persons instructing, and  
instructed : and some from the instruction  
passing betweene them.

1. The person instructing, declareth true Person in-  
charitie, seeking to further others in obtai-  
ning mercy, as he (before) had beene fur-  
thered himselfe, according to a good rule  
of our blessed sauour, giuen in word to Pe-  
ter (but recorded in writing for all) in the  
22. chapter of *Luke*, the 32. verse : *When* Luk. 22.32  
*thou art converted, strengthen thy brethren :*  
that is, When thou hast found fauour with  
God, teach others how to seeke the same :  
& in all things impart vnto others the good  
that hath beene imparted to thee.

He that hath escaped a danger in his way,  
will hee not giue warning to his neighbour  
that is to trauell the same way ? and he that  
hath recovered health by any good means,  
will he not, in his neighbours sicknesse, ac-  
quaint him with his meanes for his recue-  
rie ? Certainly an honest man will.

This rule should be kept in all things, but

B 2 especially

especially in the best things : when thou hast learned the truth, seeke to recover thy brother out of errore : and when thou hast wonne true comfort of heart thy selfe, help to settle peace in thy brothers soule.

*Andrew* hauing found Iesuſ, brought his brother *Simon* to him. *Philip* hauing found him, brought *Nathaniel* to him; and the woman of *Sicbar* called her neighbors, saying, in the fourth of Iohn, 29 verſe, *come see a man that hath tolde me all things, is not he the Christ?*

*John. 4, 29* *he the Christ?* when thou haſt found God, yea, rather haſt beene found of God in any mercie shewed vnto thee, teach thy brother how to go forth to meeete the Lord: this doth *Dauid*, hauing found comfort by turning his greefe vpon God, hee teacheth others to do the like. Thus much of the person instructing.

*Person instructed.* The Person Inſtructed is deciphered by his condition intimated in the name of *burden*, when hee saith, *cast thy burden:* Namely the man that in his soule is ouer-charged with grieſes, and cares and feares, as with a heauie burden, ſuch as the Lord Ieſus ſpeaketh vnto in the 11 of Matheuſ, the 28 verſe. *Come unto me all ye that are weary and laden, and I will refresh you.* If a bur-

den be waighty it ladeth: if it lie long vpon vs it wearieith: to men so laden and wearied, the Lord Jesus offereth comfort: and vnto the same men, to preuent ouerlading and wearinesse, as also to procure their ease that are ouerladen and wearied, *Danid giueth this instruction, Cast thy burden vpon the Lord, and he shall nourish thee.*

Of men so burdened, here are we taught to haue compassion, and to labour by counsell and all good meanes to procure their ease. Thereto pertaines that precept giuen in the fortith chapter of Esay and first verse, *Comfort yee, comfort yee my people, wyl your Esai, 40, 1,* God say: speake comfortably to Ierusalem, and cry unto her, that her welfare is accomplished, that her iniquitie is pardoned, for she hath receiued of the Lords hand double for all her sinnes. When God hath humbled his people by any croffe, that for the correction of their sinnes he layed vpon them, his compassion presently moueth, and hee pittieith them, as if they had borne twise more then they deserued: and he commandeth all men that regard his voice, to comfort them with all good words, and to assure them of his fauour. So the Apostle speaketh in the first Epistle to the Thessalonians, the fist chap-

1.Thes.5.

14.

Heb.13.3

ter and fourteenth verse, comfort the feeble minded : and most excellently in the Epistle to the Hebrewes, the thirteenth chapter & third verse, *Remember them that are in bāds, as if ye were bound with them, and them that are in affliction, as if ye were also afflēcted in the bodie.* we shoulde esteeme the affliction of others as our owne affliction, and take vpon vs in compassion that which they sustaine in passion: and both in our inward affection, and outward diligence, wee shoulde studie and worke their releefe, as we would studie and worke our owne.

For we are all of the same kinde, condition and quality : and nothing is bes fallen unto them that may not quickly fall vpon vs. Also we are , and shoulde acknowledge our selues to bee members of the same bodie, whose property is ( if they be neither dead, nor diuided from the bodie) to feele the affliction of their fellow members, and diligently to seeke their releefe. But especially finding God to be rich in mercie to vs, and euē a father of consolation, we shoulde be mercifull as our heauenly father is merciful; and shoulde studie to comfort them, whom the father of all comfort loueth : thus much of the person instructed. Now let vs come

to

to the instruction passing betweene them.

*Cast thy burden upon the Lord, and bee Instructio.  
shall nourish thee: he wil not suffer the righteous to fall for ever.* This Instruction consisteth of two parts, the first is a Precept of advice, the second is a Promise of recompence. The Precept is in these words, *Cast thy burden upon the Lord.* The Promise is in the rest, *he shall nourish thee, he wil not suffer the righteous to fall for ever.* This promise giveth assurance of mercie from God according to our want and desire: and the Precept directeth vs a sure course to seeke, and speede of that wanting and desired mercie.

In the Precept, *Cast thy burden upon the Lord.* For the better vnderstanding therof, Precept, it will be good to consider, first, what this burden is: secondly, what it is to cast this burthen vpon God. These things vnderstoode, the Precept is vnderstoode.

The name of a burden is familiar: many Burden poore men liue by bearing burdens, and what it is, know well the meaning of that name, when they seele the waight vpon their shoulders. But here it is vsed in a borrowed sense, for any thing that is heauie to the minde, breeding feare care and greefe. Of which bur-

dens, in the world is great plenty, and euery man high and lowe at one time or other is faine to play the porter, and beare some of these burdens, some more heauie, and some more easie, but euery man some.

Burdens  
reduced to  
rankes.

For order sake, we may indeuor to bring these burdens vnto certaine heads : vnder which, if not all (for this fruitfull world breedeth newe burdens daily) yet the most may be comprehended.

Cares of  
the world.

The first ranke shall bee the burden of *Worldly cares*, when a mans charge is great and his maintenance small, and hee taketh care how to pay his debt, how to get meat and clothes and other necessaries for him & his, which burden is made heauie vpon vs, sometime by the immediate hand of God, sending times of dearth, and losses by fire and water and other waies ; sometime by other men , as by oppressors, deceiuers, theeuers, bad debtors, false seruants, and riotous children ; sometime by our selues, thorough idlenesse, play, foolish bargains, daintinesse of fare, costly apparell, and other courses of riot.

Home  
trouble.

The second ranke shall be of *Home trou-  
bles*, either in the house, or in thy habitati-  
on. For where there is wealth at will, and  
that

that way no cause of care, yet *Abigail* may haue a churlish *Nabal* to her husband: and *Daniel* may haue a scornefull *Michol* to his wife: the sonne may bee disobedient: the daughter may be dishonest: and betweene *Amnon*, *Absalom*, and *Thamar*, the father of the family may haue greefe enough: seruants may be vnfaythfull, and perhaps main-taine factions: and thy next neighbour may bee thy neare and great enemie: or some grievous sicknes of thy selfe, or some other, may fill the house with sorrowe: so that thy trouble shall breed in the nest of thy rest, in thy house, at thy table, in thy bed, & in thy bones.

A third ranke of these burdens shall be Troubles  
troubles more remote growing from ene- more re-  
mies further off: for many me haue peace at mote.  
home: ioy in their obedient & louing wiues:  
comfort in their duetitull and sober childre:  
content from their true and faithfull ser-  
uants: and sweete fellowship with their  
kinde neighbours, with good health of bo-  
die: so that their home and habitation, is  
their happy paradise, & yet their estate may  
be vndermined by oppressors & deceiuers:  
their names may bee disgraced by lyers &  
slanderers; and their liues brought into dan-  
ger

ger by bloodthirsty and malicious enemies.  
 ¶ The fourth ranke of these burdens, shall be  
 ficulties of the *Dificulties* following the dueties of our  
 our Call-  
 lings. Callings. For though it be our honour and  
 our crowne to performe the dueties of our  
 callings, yet they grow diuersly to be bur-  
 dens vnto vs; sometime when more is re-  
 quired at our hands then wee are able to  
 performe, either by the fault of other men,  
 when we are called to seruices that wee are  
 not as yet fit for: or by our owne great  
 fault, when we either covetously or ambi-  
 tiously intrude into callings that wee are  
 insufficient vnto. Sometime we are suffici-  
 ent and also painfull, and yet either God  
 denyeth successe, to exercise vs thereby: or  
 men oppose against vs, as *Elimas* did a-  
 gainst the preaching of *Pauie*: sometime  
 men are sufficient, diligent, & effect things  
 laudably; but men misinterpret and misre-  
 port their doings, as the Pharises did the  
 workes of the Lord Iesus, and insteade of  
 praise, they are rebuked and reproud: and  
 insteade of deserued and expected reward  
 they are in danger of punishment. In all  
 these cases the dueties of our callings be-  
 come heauie burdens vnto vs.

*Lusts of  
the flesh.*

A fift ranke of these burdens are our sin-  
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full lusts, our inbred corruptions, and infirmities, and the lawe of sin in our members rebelling against the lawe of our minde: Whereby it commeth to passe, that euен the best regenerate man, that feareth God, and loueth righteousness, that hath both his vnderstanding enlightened, and his will sanctified, so that hee wanteth neither knowledge, zeale, nor humilitie, yet can neither doe the good that hee gladly would, nor leauue vndone the euill that his soule abhorreth. This is no small burden to a man that would please God and doe his duetie, that he becomes his owne troubler against his owne will, and crosseth himselfe by corruption, in that wherein hee taketh pleasure by sanctification: this made the Apostle, writing to the Romanes, in the 7. chapter, and foure & twentieth verse, to cry out, *O wretched man that I am, who shall deliver me from this bodie of death,* Rom.7.24 It was death to him that such corruption was so prevalent in his fraile bodie. And writing to the Corinthians, in his second epistle, the twelfth chapter and seventh verse, he calleth the same lawe of sin, *A prick in the flesh, the messenger of Satan to buffet him,* because it was euer seruiceable to satan; and armed

armed his hand against the holy seruant of view  
**God**, so that whensoeuer the Apostle did ner:  
set his heart to doe well, the Diuel did beat that  
him with the weapons of his owne corrup- color:  
tion. This is no small burden to an honest his co:  
minded man.

**Accusing thoughts.** A sixt and last ranke of these burdens, filthi:  
thoughts, are *accusing thoughts*, checks and terrour laid  
of conscience, the worme in thy bosome gnawing thy hart. These burdens common- heau:  
ly follow the former : as *Zophar* speakeit else

**Job, 20, 12** in the twentieth chapter of *Job* and twelft this t  
verse. *When wickednesse was sweete in his gall,*  
*mouth, he hid it under his tongue, and fassow aspes*  
*red st, and would not forsake it, but kept it close decre*  
*in his mouth, then his meat in his bowels waded, and*  
*turned, the gall of asps was in the middest to fall*  
*him.* That is, at first, sin in the committing face  
of it is sweete, as ratsbane and poysone is destru:  
it goeth downe merrily, and is meate as intoer  
drink to the sinner, and he cannot be woonchitop  
from it, because it is his pleasure ; but at Ye  
last the time commeth according to the pleasure

**Psa.50.21**, saying of God in the fiftieth Psalmes, an venerable  
one and twentieth verse, *I will reprove them affi*  
*and set them (that is thy sins) in order before thee.* According to this saying, God mu:  
stereth his sins together, and presenteth there  
view

ant of viewe of them before the soule of the sinner: where the Diuell, as a great officer in that campe, setteth them forth in their corrupt colours, that all the contempt of God and honestie his commandements, al our vnhankfulnes, and forgetfulnes of our duetie, the violence, filthines, furie, and disorder that accompanied their sinnes, appeareth fresh to the sinners vnderstanding: and what wrath in heauen, and fire in hell he hath made himselfe worthy of, and must now looke for, & this turneth the meate in his stomach into gall, this is more deadly then the poison of aspes can be: then increaseth feare, & hope it selfe decreaseth: then the wicked are confounded, and could wish hilles and mountaines to fall vpon them, to couer them from the sight of God: And thinking to fly deserued son is destruction, they oft times cast themselues into eternall destruction, and with *Saul*, *Abimelech* and *Iudas* kill themselues. but Yea the best seruants of God, when it to thyme pleaseth him to lay this burden in any tolerable measure vpon them, are exceeding affrighted for a time. *Davids* words before being charged with this burden, are worth my he marking. In the 38 psalme and 3 verse. *Ps. 38,3* There is nothing found in my flesh because of thine

shinc anger. neither is there rest in my bone how  
because of my sins : for mine iniquities are  
gone ouer my head, and as a waigtrie burden yeth  
they are too heauie for me. His affliction was the  
great, when the griefe of his minde channged  
ged the health of his bodie, and left no lesse  
soundnes either in flesh or bones ; and sion,  
was it with the Prophet. And the onely  
cause of this so great disease, was the remembraunce  
brance of his sins, and the feare of Gods anger,  
by those sins deserued. Another time his  
laden as he was before, he complained as he did, b  
did before, saying in the 40 psalme and in many  
**Psal. 40,12,** verse, *Innumerable troubles haue compassed me :* my sinnes haue taken such hold upon me about  
that I am not able to looke vp : yea, they are fell  
more in number then the haires of my heade dr  
therefore my heart hath failed me. Needs then  
must the assaile of innumerable troubles fol  
low the remembrance of innumerable sins metru  
and these troubles, where they lay hold, doole, de  
depresso the heart, that the ouercharge him, A  
weight cannot looke vpt to the mercie of God ? a  
of God. Yea where faith wageth battaunes  
against fear, and keepeth the field w/out sin  
strengthened with manie promises, and in deli  
the end preuaileth, restoring peace to the  
conscience ; yet there for a time (vntill the viciou  
how

... y bōne bowre and power of darkness passe ouer)  
ies and terrors are great when the charge of sinne  
burden yeth vpon the soule. See it in him that had  
on wa the greatest assurance of all the sonnes of  
cham men: when the glorious sonne of God, our  
lefte blessed saiuour Iesu Christ, for our redemp-  
and sion, was to take vp, and did take vp, and  
only bare the burden of our sins, it did put him  
remē oynspeakeable paine. Hence came that tri-  
ods an dled prayer, *O my father, if it be possible let* Mat,26,39  
*at time this cup passe from me, neuerthelesse not as I*  
*dash will, but as thou wilst.* Thence came that a-  
nd i ony that Luke speaketh of, that beeing in  
an open garden, kneeling on bare ground,  
about the middest of night, in a cold season,  
ey an he fell into a great sweat, and his sweat was Luk,33,44  
heauie drops of blood trickling down to the ground,  
Neede. Hence came that cry vpon the crosse,  
les fol which was not the singing of a psalme, but  
the sinne true dittie of sorrowe and a depressed  
old, double, speaking as was before prophecied of  
charge him, *My God my God, why hast thou forsaken* Mat,27,46  
me? all these grew from the burden of our  
battaines now laid vpon him; that he bearing  
we our sinnes in his boide on the tree, we might  
and be deliuered from sinne to liue in righte-  
to the usses: This therefore is a most heauie and  
till the iuicious kinde of burden.  
how

Vader

Under these six rancks, I suppose, may all those burdens be comprehended, which lie heauie vpon vs in this world, and cause feare, greefe, & care vnto vs. First, Cares of the world. Secondly domesticall troubles. Thirdly, troubles more remote. Fourthly the difficulties that followe the dueties of our callings. Fifthly, the sinfull lusts of our flesh fighting agaist our soules. Sixtly, accusing thoughts breeding terrors of conscience.

To cast  
this burde  
vpon the  
Lord, what  
it is.

You haue heard what the burden is. Now let vs consider what it is to cast this burde vpon the Lord. And hereof I will speake first generally, without relation to any particular sorte of these burdens; and then particularly with relation to the particular sorts of burdens before named, and in such order as they were named in, but first generally.

Generally. What it is to cast our burden vpon the Lord, we may see by the words of S. Peter repeating this precept of our prophet, adding a reason in his owne words, in 1 Pet, 5.7, first epistle, fift chapter, and seauenth verse saying, *Cast all your care on him, that is, God, for he careth for you,* that is, when euill thoughts how to accomplish your

fires, begin to trouble your hearts, quiet those cares in your selues, because your wisedome is defectiue, and your power is weake, and you are vnable to bring enterprises to passe. And, doing that, which in such cases, God commandeth and alloweth to be done, commend your businesse, and the successe of it to God by faithfull praier : his wisedome is infinite, his power is omnipotent, and by him enterprises are brought to passe: and this doe, *For hee careth for you*, that is, hee taketh vpon him, and will effect and dispose all things to your good.

This exposition of casting our burdens vpon God, is further warranted by the counsell of Saint Paule, in his epistle to the Philippians, the 4. chapter, and 6. verse, saying, be nothing *carefull, but in all things* Phil.4.6. *let your requests be shewed to God in praier & supplication, and giuing of thankes:* that is, whereas others wrastling with the burden of their busines, take much care how to accomplish it, and gaze vpon their strength, their wit, their wealth and friends, to see what help these may affoord: Do not you, in such sort, trouble and turmoile your selues: but modestly confidering and v-

sing such meanes as you haue : And giuing thankes to God whether your meanes be much or little , intreate him by faithfull praier to prosecute the busynesse for you : not betraying your owne busynesse by sloth and negligence : yet trusting onely to God , and depending vpon his blessing for successe , faile not to solicite him with your praiers .

*David* that is the speaker here , by his speech elsewhere interpreteth excellently this saying , in the 37. Psalme , from the third verse , *Trust thou in the Lord , and doe good , dwell in the Land , and thou shalt be fed assuredly : delight thy selfe in the Lord , and he will give thee thy hearts desire : commit thy way unto the Lord , and trust in him , and he shall bring it to passe , and he shall bring forth thy righteousness as the light , and thy iudgement as the noone day : wait patientlie upon the Lord and hope in him &c.* Here hee giueth manie precepts , which follow most kindly one an other , and do together teach vs what it is to cast our burden vpon the Lord . First he commandeth vs in the third verse *to trust in the Lord , that is , to call to remembrance the couenant that G O D made with vs , and the many promises that*

that he hath giuen vs : and seeing hee is  
faithfull and true in all his promises, to  
trust to that couenant, and to rest our faith  
vpon those promises. Then secondly hee  
commandeth vs in the 4. verse, *to delight  
vs in the Lord*, that is, to cheare vp our  
hearts in God, seeing we haue a God so  
wise, so mghtie, so mercifull, and so faith-  
full, tyed vnto vs by so large promises,  
more worth then all friends, faouurers, &  
helpers in the world, and this rejoicing  
kindly followeth trust in God. Then third-  
ly he commandeth vs in the fifth verse, *to  
commit our waies to the Lord*, that is, after  
trust settled, and ioy conceiued, to fall to  
praier, and to intreat God that he will  
take our cause into his hands, that he will  
be pleased to prosecute the busynesse for  
vs: and seeing he is the gouernour and dis-  
poser of all the world, and of all causes in  
the world, that he will vouchsafe among  
all other causes, to haue a fatherly care of  
thine, and lastly he commandeth vs in the  
seventh verse, *to waine patiently upon God  
and hope in him*: that is, when we haue  
shewed our desires vnto God in praier,  
then to expect in quietnes of our minde  
such issue as hee shall bee pleased to giue,

not failing to hope for good at his handes.

verse 3.

Among which degrees of our demeanour to godward, for the referring of our causes to him, hee forgetteth not to insert this aduise in the third verse, *that we doe good, and dwell in the Land*: that is, that continuing in our place and standing, wee take no indirect courses that may offend God, and pull a curse vpon vs instead of a blessing; but that we do the offices of our Callings, behauing vs in all things as becommeth wise and honest men, as in the sight of God, that we may in all good conscience expect his blessing.

verse 3.

These rules being obserued, then hee promiseth from God sufficient maintenance in the third verse, *thou shalt be fed assuredly*. He promiseth content of heart in the fourth verse, *he will give thee thy hearts desire*. He promiseth conuenient dispatch of all thy busynesse in the fift verse, *and hee shall bring it to passe*. And he promiseth iustification of all thy weldoings against misconstruction and slander, in the sixt verse, *he shall bring forth thy righteousness as the light, and thy judgement as the noone-day*.

verse 4.

verse 5.

verse 6.

These promises pertaine to the second part of my text, and doe greatly commend  
the

the soundnes of those rules of aduise whereto they are annexed. And the rules of aduise doe interpret the casting of our burden vpon God, that my text speaketh of : and they shew vs, that this is truely to cast our burdens vpon God; namely in our trouble, to remember the couenant of God, and the promises of his helpe, which, as he gaue in mercy, so hee will fulfill in truth : and to trust vnto that couenant, and vnto those promises ; that is vnto that God that made that couenant, and gaue those promises : and thereupon to take hart vnto vs, and to cheare our selues in God, which he calleth delighting in God; reioycing that we haue so wise, so mighty, so mercifull, and so faithfull a God ; so strongly tied vnto vs by so faithfull promises : and then in this gladnes of our hearts to commend our busines vnto God by praier, and to make him our Aduocate, our Attorney, our Soliciter, our Factor, our Agent, putting ouer our cause wholly vnto him, reseruing nothing vnto our selues; but to put him in remembrance from time to time by praier, and to doe as he by his word doth direct vs ; and hauing thus left the cause in the hands of God, to wait patiently and quietly for such suc-

celle as God shal be pleased to giue, thinking that alwaies best, which he bringeth to passe : this by *Danids* owne interpretation, is that Casting of our Burden vpon the Lord, which he requireth in our text.

Examples  
of this ca-  
sting our  
burdens  
vpon God

Abraham.

Gen.22.7.

For illustration of the doctrine, rising out of these places of Scripture ; let mee alleadge an example or two, wherein you shall see the tru practise of these holy rules. While *Abraham*, hauing left his seruants, went with his son *Iсаак* to the place where he was commanded to offer him vp for a burnt offering vnto God ; in the two and twentieth of Genesis, the seventh verse, *Iсаак* spake vnto Abraham his Father, and said, my Father ; and he answered, heere am I, my sonne : and he said, heere is the fire and the wood, but where is the Lamb for the burnt offering ? then Abraham answered, my sonne, God will prouide him a Lambe for a burnt offering : an excellent example of casting our burden vpon God. *Abraham* was a true beleeuuer, and in a case of no small trouble and burden of his soule, he faithfully intended to do as God had commanded him : & for the successe of all the busynesse, he laid all vpon God, & left it to the disposition of his good pleasure, saying, *God will prouide*:

So

So must we doe; and that is to lay the burden vpon God.

When *Jacob*, to shun the fury of his brother *Esau*, from whō he had won his father *Isaak*'s blessing, and also to the end that he might marrie in his kinred, and not with a daughter of *Canaan*, as *Esau* had done, was sent by his father *Isaak* in poore estate with his staffe in his hand, towards his vncle *Labans* by the way; in the 28. of Genesis, Ge.28.20. and 20. verse, *Jacob* vowed a vow, laying, if God will bee with mee, and keepe mee in this journey which I goe, and will give me bread to eate, and clothes to put on, so that I come againe to my fathers house in safety, then the Lord shall bee my God &c. And vpon this vowe and praier made, *Jacob* went forward. Heere was a right casting of his burden vpon God, while desiring moderately things necessary for him, for his food for his cloathing, for his safetie, and for his returne, he seeketh them by no wrong courses, nor afflicteth his soule with care for them, but meekly by praier beggeth them at the hands of God.

When *Dauid* fled from *Ierusalem* because of the rebellion of his sonne *Absolom*, and it was told him that *Abisopel* that

great politieian was ioined with *Absolom*, being then in great heauines, as hauing a great burden fallen vpon him, going vp the Mount of Oliues, with his head couered, his feete bare, and weeping as he went; he praied ynto God, in the second booke of *Samuel*, the fifteenth Chapter, and 31. verse,

*2.Sam. 15. 31.* and said: *O Lord, I pray thee turne the counsell of Abiopel into foolishnes.* And after-

ward, when in his way *Shemei* had railed vpon him; and *Abishai* in his heroicall indignation would haue taken of the railers head, in the same booke the sixteenth chapter,

*2.Sam. 16. 11.* and 11. verse, *David said to Abishai, and to all his seruants, behold my sonne which came out of mine own bowels, seeketh my life:*

*then how much more now may this sonne of Iesu suffer him to curse, for the Lord hath bidden him: it may be that the Lord wil looke on mine affliction, and do me good for his cursing this day.* Heere doth *David* turne his burden vpon the shoulders of *God*, while he referreth all to his pleasure, and maketh request vnto him for helpe, vsing in the meane time much patience.

The places of Scripture before alleged, illustrated by these examples added, doe teach vs in generall manner for all burdens what-

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whatsoever, that this is to put them off from our owne shoulders, and to lay them vpon the shoulders of God our strong helper; namely, if in our troubles wee remember God, thinke vpon his couenant and promises, his truth and faithfulness, his wisedome, mercy and power ; and thereupon pray vnto him for his helpe, referting our busines wholy to his pleasure, patiently expecting, and thankfully acceptung what issue he shal be pleased to send. Thus much for this point, what it is to cast our burden vpon the Lord, considered generally, without reference vnto any particular branch of our burdens.

Now let vs more Particularly, with reference vnto the particular ranks of our burdens, consider what it is to cast those severall burdens vpon God.

But before I beginne with them, seeing we must speak of particulars, giue me leaue by the way of cascat, to tell you of certain particular burdens, that men cast vpon God against his liking: and they are not so much burdens lying heavy vpon themselves, whereof they seeke to bee eased by the strength and mercy of God : as they are burdens which with pleasure they bind, and cast

Particu-  
larly for  
severall  
burdens.

Particular  
burdens  
not to be  
cast vpon  
God.

cast vpon God to vexe him withall. Such burdens we are not heere warranted to cast vpon God.

Ceremonious worship without faith

*Ezay i. 13*

These burdens are of two kindes; by two kinds of men prepared. The first kind of them is, the Ceremonious worship of God, and piety, not accompanied with truth in our hearts, and the conformable practise of our liues. This burden God complaineth of, in the first Chapter of Elay, and thirteenth verse, saying : *Bring no more oblations in vaine; incense is an abomination unto me, I cannot suffer your new moones, nor Sabbathes, nor solemnne daies (it is iniquitie,) nor solemnne assemblies, my soule hateth your new moones: and your appointed Feasts they are a burden to me, I am weary to beare them: and when you shall stretch out your hands, I will hide mine eyes from you: and though you make many prasers, I will not heare you, for your hands are full of blood.* They were formall in the outward seruice of God, therein they did well, but because they wanted the feare of God, therefore their dutiful formality was abhorred of him that loueth truth in the inward affecti ons.

This burden is the pleasure of hypocrites, and by them prepared to weary the Lord withall.

withall, by such as feare men more than they feare God; and loue the praise of men more than the praise of God; and draw neare vnto God with their mouthes, and honour him with their lips, but they remoue their hearts far from him, and are like vnto painted sepulchers, shining without, and stinking within; so they appeare vnto men to be holy, but within they are full of hypocrisie, and in secret commit all iniquitie: this inward and hidden wickednesse is it that disgraceth their (otherwise laudable) outward and open obedience.

The second kind of these burdens is an Open wicked life, when men cast off both the feare of God, and also modesty: so contemning that they neither make Conscience of their ners doings in regard of God; neither make daintie of doing open euill for feare of the opinion of men. Of these burdens, the Lord complaineth by the Prophet Amos, in his second Chapter, & thirteenth verse, saying: Behold, I am pressed under you, as a cart is pressed that is full of Sheaves. If a cart be ouerladen, it lieth heauy vpon the Axtree, that maketh a piping & groaning noise, and sometime breaketh, laying both cart and loade in the dust: so presseth God with the

Amos 2.13

the load of their sins, vntill he groane vnder them and complaine by his Prophets, and at last ouerthroweth them, casting both them and their sinnes by his iust judgement into hell.

This burden is prepared by bold and contemning sinners; by men that rise earely to follow drunkenesse, and are strong to drinke strong drinke; by men that commit Adultery, and assemble themselves by companies in harlots houses, and rise in the morning like fed horses, euery man neighing after his neighbours wife; by men that lay wait as he that setteth snares, & make pits to catch men, and fill their houses with the fruit of deceit, as cages are filled with birds; by men that use deceitfull waights, and swere falsely, and say desperately wee will maintaine whatsoeuer thing goeth out of our own mouth, and our strength shall be the lawing of vnrigheteousnesse; by mockers that say where is the hope of his comming? and the prophet Esay testifieth of them in his deare first Chapter, eighteenth verse, *They draſſomeſt*

*Esay 5.18. iniquitie with cords of vanitie, and sinne with cartropes.* Of which audacious men the world is full.

These are the two kinds of burdens, thus by ſome ſcience

nder ceremonial worship of God without truth  
and piety; and the bold transgression of all  
both law & order: the first prepared & throwen  
upon God by dissembling hypocrites, the se-  
cond by wicked contemners. Which by  
way of *cancat*, I thought fit to warne you  
ely to of, that you meddle not with casting these  
ng to vpon God, lest hee cast both you and your  
immit burdens into eternall destruction in hell.

com- But our heauy burdens that presse our  
mor- soules, and breed feare, care, and grieve vng-  
ing af- to our minds, whereof we desire to be ea-  
at laie sed; these we may cast vpon God, and are  
n p[er]is not onely allowed, but allured also to cast  
th them vpon him.

birds Of these burdens the first ranke is *worldly*  
, and *cares*, when a mans charge is great, and his  
e will maintenance small, the common burden of  
ur own the poore, though yet sometimes wring-  
the lawing the back of the rich, this burden grow-  
that saith heauy: somtyme by the worke of Gods  
and a hand sending more charge, lesse gaines.  
in his deare times, and vnxpected losses. And  
y dra sometime by the malice of other men, some  
inne oppressing by power; some deceaving by  
s mens fraud; some wasting by riot, whom thou  
diddest trust; & sometime by thy own fault:  
ns, thus by sloth, by play, by sumptuous courses in  
cremo apparell

Worldly  
cares, how  
this burde  
is to bee  
cast vpon  
God.

apparell, diet, building, and by foolish bar  
gaines. This burden makes men groan ~~foort~~  
out these words, What shall we eat? What make  
shall we drinke? Wherewith shall wee be the f  
cloathed? How shall I pay my debts, and ~~leth n~~  
maintaine my credit, and answer the chanc  
ges of my place?

To cast this burden vpon God, is to pro  
ceed by these rules: First, to consider the care  
Bounty of God, that giveth to all both ~~life them~~  
and breath and all things. Secondly vpon <sup>65.</sup> C  
consideration of this bounty, to fall to Pra  
yer that hee will bee pleased to extend the ~~that~~  
bounty vnto thee. Thirdly to Applie the ~~shall b~~  
selfe diligently and faithfully in some ho  
nest Calling, wherein God may blesse thy hand  
to fill thy mouth, flying all vnlawfull testi  
monies. Fourthly and lastly, to Take heed  
of our selues of immoderat desire; and discon  
tentment, in our hearts, and of idle and ex  
cessiue charge in our spending.

To consi  
der the  
bounty of  
God testi  
fied by the  
Prophets  
Psal. 104.  
veric 4.

The bounty of God will appeare vnto ~~then th~~  
vs, partly by the testimonie of the Prophets in  
partly by the euidence of his owne works both y  
and liberall dealing with his creatures. His end his  
bounty is testified by the Prophets and A[n] holdi  
postles. Dauid saith, in the 104. Psa. & many of  
ver. he causeth grass to grow for the cattle, oil at  
heart

sh bath bearbe for the vse of man, that he may bring  
gredian foorth bread out of the earth, and wine that  
Wha maketh glad the hart of man, and oule to make  
weebe the face to shine, and bread that strengthen-  
s, and eth mans heart. This is a maruelous worke  
e char of Gods prouidence, and an euidence of  
great bountyn, that out of the drie earth hee  
to pro bringeth foorth food for vs. Of his especiall  
er the care among men to deale bountifullly with  
oth lill them that feare him, Esay testifieth in his Esa.65.13.  
y vpon 65. Chapter, and 13. verle. Thus saith the  
n Pra Lord God, behold my seruants shal eat, & you  
nd tha (that is the wicked, for to them he speakes)  
lie th shall be hungry : my seruants shall drinke, and  
me ho you shall be thirstie : my seruants shal reioice,  
llc th and you shall bee ashamed. Excellent is the  
awful testimony of our Sauiour Iesu Christ, in the  
needi sixt of Mathew, and 26. verle, Behold the  
discon sonles of beauen, for they sow not, neither reape Mat. 6,16,  
and ex nor cary int to the barns, yet your beauenly Fa-  
ther feedeth them. Are yee not much better  
e vnt then they? As if he shold say, ye are far bet-  
rophet ter in the estimation of God that made  
work both you and them, and therefore if he ex-  
es. He send his bounty to them, he will not with-  
and A hold it from you. Excellent is the testimo-  
. & many of Paul among the vrbeleciung Gen-  
tile, ouils at Listra, commanding vnto them the  
heart  
true

true God that made the world before those vaine Idols which they serued, saying of him in the fourteenth of the *Actes* and the *Actes 14.17* seuenteenth verse, *Hee lefft not himself without witnessse, in that he did good, and gaue vs raine from Heauen, and fruitfull seasons, filling our hearts with food and gladnesse.* Such was his bountie, euen toward them that worshipped Idols, and being his creatures, he failed not to supply them with necessaries. Such testimony doe the Prophets and Apostles giue of the bountie of God, that openeth his hand and filleth all things living with his goodnessse.

**Testified  
by his  
works.**

And the evidence of his workes is very cleare to approue vnto vs the same goodness: he giuerth daily & yeerly store of food and nourisheth life in all his creatures that participate life. But because the worke of God in his ordinary prouidence is not observed and esteemeed as it ought to bee; let him that is burdened with the cares of this life, by reason of want, consider the records of Gods bounty, making prouision by miracle when ordinarie prouision failed; how he prouided for *Israel* in the Wilderness fortie yeeres, sending them bread from heauen euery morning: How he prouided so

Elias

Elijah in a time of dearth, causing the Ra-  
vens to bring him bread and flesh, euery  
morning and euery euening, his drinke be-  
ing the water of the riuere *Korith*: and how  
after the riuere was dried vp, hee multiplied  
the meale in the widdowes barrell, and the  
oile in her cruse; so that there was suf-  
ficient for her selfe, her sonne, and the  
Prophet her guest. How he multiplied an  
other widdowes oile, so that many vessels  
were filled, and a great summe of mony  
was raised to pay her debts, and to releue  
her selfe and her sonne. And how hee pro-  
uided for the people of Samaria, when the  
famine was great among them, so that ou-  
uer night the head of an Asse was sold  
for fourescore peeces of Siluer, and the  
next day, a measure of fine flower was  
sold for a shekell, and two measures of Bar-  
lie for a shekell: a thing so vnlikely before  
it came to passe, that a great man hear-  
ing the promise of it ouer night, said, in the  
second booke of Kings, the seventh Chapter 2. Kings 7.  
and second verse: *Though the Lord would 2,*  
*make windows in heauen, could this thing*  
*come to passe?* These and many other like  
records doe approue vnto vs, the care of  
God for men, and his bountie towards them

to be such, that if ordinary prouision faille, by reason of any judgement of his, hee will by miracle furnish his, rather then they shall want : and for the man burdened with care by reason of want, that would bee eased by casting his burden vpon God, this is his first rule, to consider those and such other testimonies of Gods bountie, that there may be grauen in his heart, a good perswasion of Gods care, that hath giuen life to nourish and maintaine the life that he hath giuen.

To pray  
vnto God  
so Boun-  
tiful.

Then secondly, the next step of casting his burden vpon God, is, out of this well perswaded hart, *to pray vnto the same Bound-  
tiful God,* that giueth food vnto all flesh, and feedeth the yong Rauens when they call vpon him, and offereth the pray vnto the yong Lions, that roaring in their hunger, seeke their meate at him, and clotheth the grasse of the field with admirable beautie, that hee will bee pleased to send food and clothes and other necessaries for thee and thine. Therein thou hast *Jacob* for an example, who going toward his vncles countrey, by the way, in his vow made vnto God, praieth for food, and clothes, and preseruation. And thou hast the Lord Iesus for thy warrant in so praying, who in the

sixt

sixt Chapter of Mattheu & eleuenth verse,  
teacheth vs to pray for things necessary to  
this life. *Give us this day our daily bread:*  
whose precept and prescribed order, doth  
not onely command vs to pray for these  
things, but doth also give vs comfortable  
hope to obtaine all things that we pray for.

Mat. 6.11.

A third degree of casting this burden  
upon God is, that we take heede of all un-  
lawfull shiffts, as of theft, of oppression, of  
fraud, and of idle begging: and to apply  
our selues diligently in some honest calling,  
that wee may first earne, and then eat our  
bread. Hee that doth not this, is farre from  
casting his burden vpon God, and indeed  
casteth it vpon the devils backe, and is an  
open rebeller against Gods ordinance, who  
casting *Adam* out of Paradice to till the  
ground, established this as a Law for him  
and his posterity in the third of *Genesis* and  
19.verse, *In the sweat of thy face shalt thou* Gen. 3.19.  
*eat bread till thou returne to the earth.* He  
must therefore apply himselfe to some ho-  
nest calling, shunning Idlenesse, and all un-  
lawfull shiffts; as also the Apostle coman-  
deth in his Epistle to the *Ephesians*, the 4.  
Chapter, and the 28. verse. *Let him that*  
*steale,steale no more: but let him rather labor*

To auoid  
vnlawfull  
shiffts and  
to labour  
in a cal-  
ling.

Prou. 6.11.

2. Thes. 3. o.

and workg with his hands the thing that is good.. This rule for casting this burden of care through want, vpon God, is like to proue for thine ease a profitable rule; the Prophet saying in the 128. P salme, and first verse, *Blessed is every one that feareth God, and walketh in his wases: when thou eatest the labour of thy hands, thou shalt bee blessed and it shall be well with thee.* Whereas by Gods owne appointment, want, as a judgement, and a iust punishment, commeth vpon the idle, who, as *Salomon saith* in the sixt of the Proverbs, and 11. verse, *Sleepe and slumber, and fold their hands to sleepe till their pouerty commeth as one that trauelleth by the way, and their necessitie like an armed man, that is to say, comming sodenly, and comming strongly, that resistance cannot be made.* And it is the mercy of God himselfe, to whip with want the slothfull droane. *Paul saith in his second Epistle to the Thessalonians, the third Chap. and tenth verse, When we were with you this we warned you of, that if there were any that would not worke, that he shoulde not eat.* If this discipline of the Apostle were put in practise a number of men and women swarming in the land, would bee reformed. But while

justice

Justice sleepeth among Magistrates and Officers, and Charity is become foolish among wel-disposed people: sloth and idleness, the breeders of all vngodliness, vngodliness and vncleanness, liue and grow fat and lustie among vs: and true pouerty in the holiest members of Jesus Christ, is defrawded of her reliese, intercepted by the slothfull.

The fourth and last rule, which pertaines to the right casting of thy burden vpon the Lord, when the cares of this life by reason of want, are heavy vpon thee, is to take heed of two excesses in thy selfe. One is the excesse of thy desire to get. The other is the excesse of thy mind in expence. The first excesse knows not what is inough, and therefore is ever caring though there be no need. The second excesse consumeth more then inough, and therefore increaseth want & care withall; the first is Covetousnesse, the second is Prodigalitie.

Many men by Gods mercy are prouided of sufficiency, but they are not therewith contented, and will still take care when they need not. These men increase their owne burden, and bind it fasterto their backs. Of this excesse Christ warneth vs

To auoid  
a double  
excess.

Luk.12.15 to take heed in the twelth of Luke, and 15. verle, saying, Take heede and beware of covetousnes: for though a man haue abundance, yet his life standeth not in his riches. The greatest store, makes not the most secured life: and he that thinks to liue long in plenty, is oft suddenly taken away; therfore is contentednesse so much commended in the Scripture. Paul saith in his first Epistle

1.Tim.6.6 to Timothie, the sixt Chapter, and vs x: verse. Godlinesse is great gaine, if a man be content with that he hath: for we brought nothing into the world, and it is certaine that we can carry nothing out. Therefore when wee haue food and raiment let vs therewrib be content; This vertue of contentednes he must make much of, that will be eased of his burden of care; and let him remember that saying of the Prophet, in the 37. Psalme and 16. verse, *A small thing unto the iust man is better then great riches to the wicked.*

Psal.37.16 And that saying of the Apostle in the first to Timothie, the sixt Chapter, and the ninth verse, *They that will be rich, fall into temptation and snares.*

1.Tim.6.9 And let him not long for a great estate, but be contented with his portion in the feare of God.

The excelle of spending is vnchristinesse,

prod-

prodigality and waste, whereby many that had no burden, and were wel prouided for, doe make vnto themselues a burden of want to breake their owne backe withall: while some man loseth at plaine in a day, more then hee can get againe by labour in a weeke, perhaps in a yeer. Some man spendeth in idle iournies, and merry meetings abroad, that which would serue to feed and cloath the whole familie at home. Some man spendeth in beautifying the house for shewe, in furnishing the Table for gluttony, in araying the backe for pride, in pursuing idle pleasures for vanity, farre aboue the proportion of their estate, and before they are aware of it, bring a faire portion vnto beggery: for excesse and riot, are in a mans estate as moaths in his garment. The moath makes a garment to bee ragges before bare thredes be seen: and riot and excesse beget in a mans estate want and need before it be espied. It is the saying of Salomon, in the 21 chapter of the Proverbs, and 17 verse, *Hee that lonelsh pastime shall bee a poore man, and hee that lonelsh wine and oile shall not be rich.* Vaine pleasures and sumptuous fare make a man poore: And againe, in the 23 chapter, and 21 verse. *The drun- Pro.23,21 kard*

kard and the glutton shal bee poore: and the sleeper shall be clothed with ragges. Excesse of meate and drink makes a man a beggar, and idlenes will suffer no wealth to cleaue to him: these are the two excesses, of desire to haue, and of spending that thou hast, that he must take heed of that would bee eased of the burden of cares growing from want.

Call these rules to minde: in them thou hast sure direction how to turne the burden of thy care vpon God, for thy ease. First make thy soule acquainted with the bouny of God in prouiding for his people, by considering the testimonies and evidence therof, that thou maist trust to him. Secondly being perswaded of gods bouny, pray him to extend that bouny vnto thee. Thirdly vse faithfull diligence in some honest calling, shunning all voluntary shifts, which are neuer blessed. Fourthly take heed of the inward excesse of desire in thy heart, and the outward excesse of waste in thy spendings: he that doth these things, casteth his care vpon God, and shall not bee disappointed: to him pertain the promises in the 37. Psal.

Psalm.37.3 in the third verse, thou shalt be fed assuredly.

19. and after in the 19 verse, in the daies of famine they shall haue enough. Thus much for

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the first particular branch of burdens.

The second branch of these particular burdens, is the burden of *domestical troubles*, which may be heauie vpon him that is free and farre from the former burden; ha-  
ving for welth the world at will. I call them  
domestical troubles, when the matter and  
instrument of his molestation is neare vnto  
a man: as in these cases; when strife and of-  
fence riseth betweene husband and wife,  
betweene parents and children, betweene  
Masters and seruants, and betweene neighbour  
and neighbour; or when the hand of  
God in some grieuous sicknes is heauy vpon  
thy selfe, thy wife, thy childe, thy ser-  
vant; or some other of thy family, or some  
neare friend: this is a grieuous burden when  
a mans vexation breedeth in the very neast  
of his rest, as in his house, his table, his bed,  
and his bones, and this is domesticall trou-  
ble.

This burden, you may see by the cases before named, to be very variable: for the casting of it vpon God, there are many rules; some are more commone to be obser-  
ued in all domesticall troubles, some are  
more priuate, fitting for this or that parti-  
cular domesticall trouble. We will begin  
with

How to  
cast this  
burden  
vpon God

with the most common, and so proceed in order.

**To beare** It is a common rule; in al these troubles with Patience. pertaining to the right casting of them vpon God, *that we arm our soules with patience*; and quietly beare whatsoeuer God is pleased to lay vpon vs: for shall wee bee willing onely to receiue good things at the hands of God, thinges agreeable to our hearts wish, and when he is pleased either for our triall, or for our correction, or for any other holy cause, to lay vpon vs euill and hard things, vnpleasant to flesh and blood, shall wee then murmure against his worke? God forbid. *Job iustlie reprooueth such a course; saying to his wife, in the second chapter and tenth verse. Shall we receive good things at the hands of God, and not receive euill?* As when good things come, it is fit to acknowledge Gods free mercy, and to be thankfull: so when euill things come, it is fit to acknowledge Gods holy justice, & to be patient. And this course of casting our burden vpon the Lord, our blessed Sauiour the Lord Iesus Christ commends vnto vs, as a sure way of finding ease.

**Job.2.10.** *Shall we receive good things at the hands of God, and not receive euill?* As when good things come, it is fit to acknowledge Gods free mercy, and to be thankfull: so when euill things come, it is fit to acknowledge Gods holy justice, & to be patient. And this course of casting our burden vpon the Lord, our blessed Sauiour the Lord Iesus Christ commends vnto vs, as a sure way of finding ease.

**Mat.11.29.** saying in the eleventh chapter of *Mattheu*, the 29 verſe. *Take my yooke on you, and learn*

of me, that I am mecke, and lowlie of heart, & you shall finde rest vnto your soues, that is, whatsoeuer burden falls vpon any of you, either after my example, or for my sake, which I account to be my burdens, (for I labour in him that laboureth vnder those burdens) let him not murmur, and spurne impatiently againſt it, but let him take it meekly vnto him, as I did my death; this is to cast it vpon God, and by this patience he shall bring his soule to rest.

This patience a while continued, will make thy yeake easie, and thy burden light; breedeth and while others crie and complaine, thou ioy. shalt reioice in God. Therfore haue the Apostles both in their practise and in their doctrine, joined together patience & reioicing in the times of trouble, because continued patience breedeth ioy. Of their practise in themselves, *Paul* speaketh thus in the fift chapter of the Epistle to the Romanes, the third verse, *Also mē reioice in tribulations: Knowing that tribulation brin-* Roma, 5.3. *ges forth patience, and patience experience and experience hope, and hope maketh not ashamed.* Such was their practise; which while he reporteth, doth he not therewithall deliver, that troubles patiently borne, doe giue expe-

experience of Gods fauour, giue hope in Gods mercie, and breed a confident and vndanted spirit; and these three; experience, hope and confidence, are the grounds, and true supporters of ioy. Of their doctrine preached to others, *James shewes vs what it was*, saying in the first chapter of this Epistles, and second verse. *My brethreyn count it exceeding ioy when ye fall into divers tentations, knowing that the trying of your faith bringeth forth patience, and that patience haue her perfect worke, that ye may bee perfect and entire lacking nothing.* In their practise cold this course be kept in wisdome? In their doctrine, could this rule be giuen in soundnes; if the patient bearing of al our troubles were not a ready and very soueraigne way of casting our burdens vpon the Lord for our ease? Therfore haue care of this in the first place to possesse thy soule in patience.

Reasons  
why to  
bear these  
troubles  
patiently.

And if it seeme to any man a hard thing to be patient in trouble, let him not feare to tempt, euyn by this course of patience to cast his burden vpon the Lord, for there are many reasons that perswade therunto. First the burden while it continueth, is a sure testimonie of Gods loue, vnto thee. *Paul in his Epistle to the Hebrews in the 13.*

chap-

Chapter, and fist verse, saith, *My sonne despiseth not the chastening of the Lord, neither faint when thou art rebuked of him; for whom the Lord loueth, he chasteneth, and he scourgeth every sonne whom he receiveth.* The chastisement of the Lord by these troubles, is an evidence of his fatherly loue, and therefore wee ought with the patience of children to beare it. Secondly, while God out of his loue continueth the burden of this trouble vpon thee, hee doth it only for thy good, as the same Apostle teacheth in the same Epistle, the same chapter, the tenth verse, *He chasteneth vs for our profit, that we may be partakers of his holiness.* The effect of these troubles, intended of God, is our benefit, that wee may be brought to haue neerer fellowship with God in holynesse, and therefore they are to bee borne with patience. Thirdly, though God seeme to continue our burdens long, and in the meane time to shew small kindnesse vnto vs, yet sure the end of them will bee with a blessing, as *Moses* in the eight of *Deuteronomie*, and sixteenth verse, saith, that Gods leading *Israel* thorow a weary Wilderness, was to prooue them, that he might doe them good in the latter end. And if the conclud-

Heb. 12.5.

Heb. 12.10

Deu. 8.16;

conclusion of our trouble, like the wraſhing  
of *Jacob*, ſhall be with a blessing, it is to be  
borne with all patience. A fourth reaſon  
there is to bee regarded aboue all other  
reaſons, and of force to make a man patient  
euen in the fire, namely, that if wee ſuffer  
with Christ, wee shall raigne with Christ  
and when we haue endured patiently for a  
while in earth, wee shall be rewarded ho-  
nourably for euer in heauen. The Apostle  
*Paul* ſaith in his ſecond Epiftle to the *Co-*  
*rinthians*, the fourth chapter, and ſeven-  
teenth verfe. *Our light affliction, whiche is  
but for a ſeason, caueth vnto vs a farre more  
excellent, and an eternall weight of glory.*  
Affliction ſhall be rewarded with moft ex-  
cellent glory: light affliction with a weight  
of glory, and momentanie affliction with  
eternall glory, therefore to be born with  
patience. He that conſidereth theſe things  
that if God doe ſend troubles, it is of his fa-  
therly loue vnto vs, as vnto ſonnes: that in  
theſe troubles he only intendeth our good  
to bring vs to haue fellowship with him in  
holineſſe: that our troubles ſhall bring  
peace and a blesſing in the end: and laſtly  
that God will bring vs from a Crosse to  
Kingdome, and turne our crowne of thornes  
into

oles, pertaining to the right casting of hem vpon God, is. that we pray vnto God, rauing his helpe, who for ought we know hath therfore laied these troubles vpon vs, because we haue beene negligent in praier, hat now feeling sensibly in our sorrow our neede of his help, we might amend our olde negligence, and fall to praier. And surely whether God did send our troubles for that cause or no, yet this is most sure, that praier is a most profitable course for the easing of our trouble, which God commandeth with promise of ease, aud the Saints haue alwaies vsed with happy successe of ease. God commandeth vs in our troubles to call vpon him, making promise to send vs ease, saying, in the fiftith Salme, and 15. verse, *Call vpon mee in the day of trouble, so will I deliuer thee, and thou shalt glorifie mee.* This proueth it to be sure way of casting our burden vpon God, that God doth make promise of sending ease whē this course is kept. And the aints haue alwaies vsed in their troubles to raike vnto God, and so doing haue obteined ease: so did *Jacob*, when returning from his uncles, hee heard that *Esaū* was coming foorth against him with foure hundred

dred men, in the 32. chapter of Genesis, and  
the eleuenth verse, he saith thus vnto God,  
*I pray thee deliver mee from the hand of my  
brother, from the hand of Esau : for I feare  
him, lest he will come and smite mee, and the  
mother upon the children :* and according to  
his desire, God deliuere him from his  
feare: for his brother and hee met in peace,  
and departed one from another in peace.  
So did Moses when the *Egyptians pursued*  
the Israelites, and the Israelites feared the  
*Egyptians before the red Sea.* In the 14.

*Exo. 14.15* chapter of Exodus and the fist verse, the  
*Lord said unto Moses, wherfore criest thou  
unto me ? For Moses in his hart praied eas-  
sently vnto God, and God did deliuere him  
from his seat, opening a passage for the Isra-  
elites, through the waters of the red Sea, &  
drowning the *Egyptians in the floud,* that  
presumed to follow: so that, as it is said in  
the 30. verse of the same chapter, *Israel saw**

*Exo 1.14.* *the Egyptians dead upon the Seabanke.* We  
need not stand vpō particular examples, ha-  
ving a general rule, that nēer faileth. In the  
145. Psal, the 18 verf, *the Lord is near unto  
that cal upon him, yeato all that cal upon him  
in trueth: he will fulfill the desire of them that*

*Psal. 145. feare him; he also wil heare their crie & will  
I 8. help*

help them. Now seeing the saints doe thus in their troubles pray vnto God for ease, and do thus at the hands of God obtaine ease when they pray in their trouble, it is evident that to pray vnto God in our troubles is a worthy rule of casting our burden vpon God in all domesticall troubles.

And let no man say, there is no need in Heere is  
these troubles to trouble God with our much im-  
ploiment  
prayers, because he knoweth both what we for our  
suffer, & what himselfe hath determined praiers in  
to doe. For these reasons thou oughtest the these trou-  
more gladly to pray, because God vider- bles.  
standeth thy want before thou complaine,  
and is determined to succour, before thou  
intreat him : thy labour in praier with  
such a God, cannot be lost. And this know,  
that thou hast greate imploiment for thy  
prayers in these domesticall troubles. First  
thou hast need to offer vp prayers vnto god  
for thy selfe, that he wil give thee patience,  
and wisedome to demeane thy selfe aright  
vnder these troubles, that thou maist nei-  
ther bee a murmur against God, grut-  
ching at those domesticall troubles; nor in-  
crease the troubles of thine house by dea- First for  
ling vndiscreetly, & frowardly with them our selues.  
that are the cause of thine heauinessse : nor

maiest erre, and bee wanting in vsing  
good remedies to heale and reforme  
them from whom thy trouble groweth.  
And if thy domesticall trouble bee  
sicknesse in thine owne bodie, how  
necessarie is it to pray to God, to giue  
thee patience, to send thee health, to  
forgiue thy sinnes, and to prepare thee  
for death ? When *James* the Apostle  
exhorteth to reioyce when men fall  
into tentations and to continue in  
patience, till patience haue her perfect  
worke : because these thinges require an  
extraordinary gift of christian wisdome,  
he further aduiseþ vs to pray vnto God  
for that wisedome, saying in his Epistle, the  
first chapter and fift verse, *If any of you*  
*lacke wisedome let him aske of God, which gi-*  
*ueth vnto all men liberally :* giuing to  
vnderstand by this aduise, how necessary  
it is in the time of trouble, to vse praier for  
thy selfe, that thou maiest domeane thy  
selfe patiently and wisely, to glorifie God  
in thy trouble, to profit by the same trou-  
ble, and not to increase the same, but safely  
to grow out of it, and to recouer peace and  
health.

Secondly thou hast need to offer vpprai-

ers

ers vnto God for them by whose meanes Secondly  
thou art trubled, or for whose sake thou art for them  
grieved. Somtime thou art vnkindly vsed, by whose  
either by thy husbād or wife, either by thy  
parents or children, or such as haue slept in-  
to the roome of parents and children, and thou art  
haue those names by law giuen them, not  
by nature due vnto them : or else by thy  
master or seruant, or by some friend or  
neighbour: for these thou hast great cause  
to pray vnto God, that hee will give them  
better mindes, and let them see their fault,  
with mislike of it, & see what becommeth  
them, and give them a heart to do it. If they  
continue in their frowardnesse, shall they  
not continue to bee troublers vnto thee? then as thou desirest an end of the trouble  
that they put thee too, so desire that they  
may obtaine a better and wiser heart. This  
rule is included within that more generall  
rule, that our Sauour giueth in the fift  
Chapter of saint Mathew the 44. verse. I  
saie vnto you, loue your enemies : bleffe  
them that curse you : doe good to them that  
hate you : and pray for them that hurt you, &  
persecute you. If wee ought to pray vnto  
God for all that hurt vs, then also for them  
of our owne house and habitation that hurt

Mat. 5.44.

Two  
things to  
be begged  
for them  
by whose  
meanes wo  
are trou-  
bled.

*2 Samu. 6.  
18.*

*2 Samu. 6.  
20.*

vs: and so much the rather for those at home because they haue more opportunity to hurt vs then they that are further off. And what are we to beg in praier for them? two things, one that Gqd would forgiue theirre fault : another that hee would giue them a hart to see and amend their fault. God in his holy iustice doth therefore many times stir vp domestical troublers to men, because they are so negligent in domesticall praier, neuer commanding to God either wife or child, or seruant, or neighbour; neuer making any request for grace & wisedome to be bestowed on them. When *David* had brought the Ark of the Lord into the place that hee had prepared for it vpon the hill *Sion*, and had offered burnt offerings and peace offerings ; it is saide in the second booke of *Samuel*, the sixt chapter, and the 18. verf, that *he blessed the people in the name of the Lord of hostes* : that is, hee praied the Lord of hostes to powre downe his bles-sings vpon them . And hauing distributed flesh, and bread, and wine among them, & they therewith beeing departed home, it is saide in the 20. verfe that *then David re-turned to blesse his house* : that is, to pray vnto God for them of his owne house, that

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they might prosper, and that he might live  
a comfortable life among them. *Isaak praied*  
*unto the Lord for his wife*, in the 25. of Ge-  
nesis, and 21. verse. *Jacob blessed all his* Ge.25.21.  
*sonnes*: *Genesis 49. verse 28: Every one of*  
*them blessed he wulb a generall blessing*. And  
*Booz the Bethlemite*, in the second Chapter  
of Ruth, and 4. verse, saluteth his ser-  
vants and reapers in the field with a prai- Ruth 2.4.  
er unto God for them, saying, *The Lord*  
*bewith you*. And Daniels custome was, three  
times a day in his house to pray unto God,  
who praying in his family, could not in  
his praiers be vnmindfull of his family.  
From so holy and worthy examples, learne  
thou to pray for thine: while thou enioyest  
peace with them, pray that they may not  
proue a trouble vnto thee. And when thy  
trouble groweth from them, pray that God  
will giue them a mind more agreeable to  
peace. So fit for the ease of thy burden, is  
praier for them by whom thou art trou-  
bled.

Sometime thou art not vnkindly vsed by  
them, yet thy trouble groweth from them,  
while thou art greeued for some calamitie  
happened vnto them, and takest care for  
the helping of them. In this case there is  
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speciall

special need of praier to be made for them, and it is one speciall point of the casting of thy burden vpon God. He speaking to the Israelites, saith of himselfe in the 15. of *Exodus*, and 26. verse. *I am the Lord that healeth thee*, and in the 32. of *Deuteronomie*, and 39. verse. *I kill, and give life; I wound, and I make whole*: that is, I send sicknesse, danger and hurt, to make men seeke vnto me. And againe, I restore health safety and peace, when men doe seeke vnto me. And these things being the works of Gods owne hand, they should faile verly much of casting their burde vpon God, that being burdened with greefe for the sickenesse and calamities of their friends, neighbours, and others of their familie, should forget and neglect to pray to God for them. *David* praied for his childe in a most humble and earnest manner when it was sick, In the second booke of *Samuel*, the 12. Chap. and 26. verse: *David besought God for the child, & fasted, & went in, & lay all night vpon the earth*. The Centuriōn whose faith is cōmended in the Gospel, praied vnto Jesus for his sicke seruant, saying vnto him, *Mat. 8. 6. Master my ser-*

*2. Sam. 12  
26.*

*Mat. 8. 6. want lieth sicke at home of the Palsie. And when*

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when *Herod* had cast *Peter* into prison, with purpose after the *Feast* to bring him foorth vnto the people to bee slaine, in the 12. of the *Acts*, and fist verse, *Earnest prai-  
er was made of the Church unto God for him.* *Acts 12.5.*

The *Saints* of *God* haue alwies obserued this as a most safe and sure rule of casting their burdens vpon *God*, when they were troubled and greeued for the sicknesse and calamities of others, to pray vnto *God* for them, to restore their health, their liberty, their peace, and their comfort ; that in the recouered comfort of them that were afflieted they might recouer comfort that were afflicted for them. There is therfore in these Domesticall troubles, imploiment for thy priaers to be offered to *God* for them, ei-ther by whose meanes thou art troubled, or for whose sake thou art greeued.

Thirdly, thou hast need to offer vp pria-  
ers vnto *God* for the rest of thy family, of  
thy friends, and of thy neighbours, whe-  
ther thou be wronged by the vniust & vn-  
kind dealing, or else greeued for the  
calamitie and sickenesse of some ; that  
neither the sinne of them that wrong thee,  
nor the calamity of them for whom  
thou art greeued, may spread any further, to  
the

the corruption & dammage of the rest. If Esau greeue his father Isaak & his mother Rebecca by taking a wife of the daughters of Canaan, haue not Isaak and Rebecca cause to pray to God for Jacob their other sonne, that hee may not doe as his brother had done? When certaine of the followers of the Lord Iesus had left him taking offence at some words of his (concerning the eating of his flesh, & drinking of his blood) which they vnderstood not;

Joh.6. 67. In the sixt Chapter of John, and 67, verse, *Iesus said to the twelve, wyl ye also gae away?* He was carefull that an ill example might not spreade like a contagious sicknesse, to corrupt the whole companie of his Disciples. And more agreeable vnto the cause that we haue in hand : when Iudas, one of his familie (the deuill entering into his heart) had couenantid with the Priests and Pharisies to betray his Master into their hands, the Lord Iesus charged with a burden of trouble by his treason, taketh occasion from his wickednesse, to pray vnto his Father for the rest, saying in the seventeenth of John, and 12, verse, *Those that thou gaest me, haue I kept, and none of them is lost, but the child of perdition*

that the Scripture might be fulfilled. And now come I to thee, and these things speake I to the world, that they might have my ioy fulfilled in themselves. The childe of perdition (Iudas the traitor) being lost, the Lord hath care of the rest, and praieth for them, that they might euer reioice in him : even so every louing man that can take pleasure in the health and honest cariage of his frinds neighbours, and family, when one is sicke, and when one doth give offence, hee will hartily pray to God to preserue the rest that they may continue in health, and that they may continue to deale iustly, honestly and dutifullly. This triple imployment for thy praier thou hast in the time of domesticall trouble, for thy selfe, for them by whose meanes thou art troubled, or for whose sake thou art grieved, and for the rest. This is the second common rule of casting thy burden vpon God in domesticall troubles, namely that thou fal to praier, according to a saying of Saint James in the fist chapter of his Epistle, end 13. verse, *Is any among you afflicted, let him pray ?* Now let vs see what other rules are to bee added to pacience, and praier.

These domesticall troubles beeing of divers

These  
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distingui-  
shed into  
two sorts,

Calami-  
ties.  
Wrongs.

If the oc-  
asion bee  
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troubled,

uer's sorts, let vs first distinguish them into two rankes: because either it is sicknes, some calamity that is happened to thy selfe, or to some other, neighbour, friend, or thy family for which thou art out of loue and compassion to others, and out of fense of thine owne euill grieued: or else there is some wrong offered vnto thee by others in their vnthankfulness, or disobedience, or vniustice, or frowardnesse, out of whiche springeth vnquietnesse and vexation vnto thee. With this latter member of wrong let vs first begin, and see what it is to cast the burden vpon God.

First, heere let the wronged person that beareth the burden, consider whether the occasion of these burdens grewe of him selfe or no. For so it oftentimes commeth to passe, that the vnkindnesse of the husband prouoketh the wife to some such course as afterwards the husband is troubled withall: and likewise the disobedience of the wife may drieue the husband vnto that course that after becomes her heavy burden. Can the party that first did wrong without prouocation, be offended with the party that in the second place did wrong being prouoked? Sometime the fondnesse and

them is negligence of parents, that will not instruct, nor (when need is) correct their children, nor in any thing restraine them of their owne will, or else the euill example of the parents, makes them become wanton, disorderd, and euill conditioned, as it fell out in *Heli* his children : and in the end the father seeth and heareth things of his chil- dren that greeues his hart, and out of their disobedience and insolencie hee is wrong- ed. And it cannot be otherwise, folly clea- ring to the soule of every childe, but that, when the soule is not husbandly tilled by the discipline of the parents, it must bring foorth weeds of euill behaviour. So like- wise the master sometime hath no care, at home to teach his seruants to know and feare God : and if hee goe to the house of God himselfe, hee careth not to bring his seruants with him: or if he bring them with him, he careth not whether they stay there or no : or if they stay, whether they marke and learne any thing. These are not the studies of his hart. He suffreth them also to exceed the decorum or comelinesse of ser- uants in their apparell, and to be abroad at vnseasonable times with other yoong per- sons : (and what youth and libertie, wan- ting

ting an ouer-seer will do, wise men knowed by  
Also hee, by his owne euill example of i[n] to his  
and vnriffliness, becomes vnto his ownged,  
seruants a plaine corrupter, thinking them  
selues out of danger of reproofe, while they  
tread in the steps of their masters and go  
vernors . And being so brought vp, no man  
well if at length they breed their masters  
trouble.

Sometime also an yndiscreet man, dwel-  
ling by a neighbour of peaceable disposi-  
tion, presumeth vpon his neighbours soft-  
nesse, and offreth him wrong in such man-  
ner, as ouercommeth patience, and make  
the quiet man to stirre again, and then hat-  
heth trouble in his habitation, and melteth  
with that vexation that he feared not in all  
these cases: the grieved man is the occa-  
sion of his owne trouble in these domesti-  
call troubles.

When hee findeth this, then to cast his  
burden vpon the Lord: for his ease is, to re-  
form the errors of his old misgovernement,  
& to look better to the waies of his family  
to resome the errors of his own life, that he  
may giue better light vnto his housshould; &  
draw them backe to goodnes by his ex-  
ample, whom by his example he had mis-  
led

en known before: and to giue satisfaction  
to his neighbour whom hee had wron-  
ged, and to abstaine from after wrong-  
ing of him. Thus stopping the fountaine of  
cause giuen by himselfe, then the stremme  
of offence taken by oþers will soone drie  
up, as in the forenamed cases (the common  
rules of patience and praier not neglected.)

If thy vnkindnesse to thy wife, and thy  
bad husbandry made her vnquiet, vse her  
more kindly, and proue a better husband,  
and shee shall bee quiet: so let the wife  
by more durifull and modest behauour re-  
couer her husbands loue.

If neglect of Discipline, with too much  
remissenes in gouerning children & seruants;  
& thine owne euill example among them,  
were cause of their disorder: vse thy fa-  
therly and masterly authoritie better, and  
giue a better example, and thou shalt haue  
them in better obedience.

And if thy neighbor were moued to vex  
thee because thou hast first iniuriously vex-  
ed him, make thy peace with him for the  
first wrong, and abstaine from offering a  
second, & he will liue in peace with thee.

Surely if the occasion of a mans Dome-  
sticall trouble grewe from himselfe, this is

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to cast the burden of that trouble vpon serien  
God, for his owne ease, in the feare of God are su  
to remoue the occasion, to reforme the diff that o  
order in himselfe, to giue satisfaction, to troub  
seeke reconciliation, and to hold a better it is as  
course afterward ; and to doe this in pati  
ence : ioyning withall praier vnto God, to  
giue both to thee, and to them that were  
the cause of thy vnquietnesse, wisedome and  
grace, that thou no more maiest giue, and  
they no more may take any such offence.

If the occ  
asion bee  
in the  
troublers.

*1 Sam. 12.* the first booke of *Samuel* the 12. chapter, &

*3.* the third verse, *Whome haue I done wrong to?*

*Psalm. 7.5* or *whome haue I hurt?* and as *David* said in

the 7. Psalme and the third verle, *O Lord  
my God, if I haue done this thinge, if there be  
any wickednesse in my hand, if I haue rewar  
ded euill to him that had peace with me  
(yea I haue delinuered him that vexed mee  
without cause) then let mine enemie persecute  
my soule and take it.* If the burdened man be  
himselfe faultlesse, and the euill heart of the  
euill doer be the onely fountaine of his euill  
deed, as the scriptures testifie (and daily ex  
perience

le vpon experiance findes it to be most true )that there  
are such neighbours and such domestickes,  
that of themselues without cause giuen,are  
troublousome: as froward wiues,with whom  
it is as vnquiet dwelling as with a Dragon:  
and euill husbands ,that haue neither wi-  
dome nor honesty to respect the weaknes  
of the womans sexe, and to vse them with  
due tendernesse : and children riotous and  
disobedient that will bee ruled by no  
counsell nor order of parents : and parents  
so vnnaturall and careless , that they  
haue no regard of their children : and  
seruants so slothfull, vnfaythfull, and mur-  
muring that they will never be good : and  
neighbours and companions to whom it is  
a pastime to doe euill , as *Salomon* spea-  
keth in the 26. of the Prouerbs & eighteen Pro.26.18.  
verse: *as he that fauorth himselfe mad, cast-  
eth firebrands, arrowes, and mortall things, so  
dealeth the deceitfull man with his friend, and  
saith, am I not in sport?* Thus falleth it out  
many times, that he gaue no occasion, yet  
suffereth much trouble.

In this case, this very testimony of his hart  
that hee is faultlesse , giueth much quiet to  
his soule, and giueth much bouldnes of hart  
vnto him to commend his cause vnto God:

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and

and to craue his help that is the patron of all innocency : and it is a goodly rule of casting the burden vpon God, in this case to beare patiently his burden, till God intreated by humble praier send reliefe. This is a rule commanded by the Lord Iesus, with promise of happy successe in the eleuenth chapter of Mathew, the 19 verse, *Take my yoke on you, and learne of me, that I am meeke, and lowly of heart, and you shall finde rest to your soules.* He therfore that hopeth for ease must quietly beare in the meane time; still fitting his meeke minde to the pleasure of God.

**Wrong  
not conti-  
nued nor  
iterated.**

It may be but a present iniury, neuer to be iterated, as the railing of Shemei vpon David. To beare patiently that which impatience cannot helpe, giueth hope of ease & recompence from the good hand of God. As David said of Shemeis cursing, in the second booke of Samuel, the 16. chapter, & twelfth verse. *It may be the Lord will looke upon mine affliction, and doe mee good for his cursing this day.* Therefore to suffer it patiently, not rendring euil for euil, nor rebuke, for rebuke is to cast that burden vpon God. If it be a wrong iterated, or continued and prosecuted; still patience with praieri,

*3.Samu.16  
22.*

to

one of to be vsed, for by patience we possesse our  
of careoules, and by praier obtaine helpe from  
rase to God.

Wrong  
continued  
and itera-  
ted.

In trea- In this continuing and iterated trouble,  
this is al time may please god for thy triall, thy exercise  
time.

with and thy good, to continue it long, or else in  
uenth mercy to cut it off betimes. If hee interpose  
ake my his hand of deliuergance to make it of short  
mercy continuance (which is to be praied for) then  
rest to he will put an end to thy trouble, either by  
r eas changing the minde of thy troubler, or by  
; still weakning and crossing his malice, orellie  
ire of by remouuing thy troubler from thee, or  
thee from him. Wherein, till his will be re-  
vealed in his worke, he isto be attended in  
patience, and to be intreated by praier.

D.  
pati- And because he may remoue the burden By refor-  
se & of thy idomesticall trouble by reforming ming the  
God. the troubler, it is a maine point of the ca-  
n the sting of thy burden vpon God, to pray vnto  
et, & him for the reforming of them, and to put  
ooke to thy hand to so good a worke.

or his By this rule if a man be troubled with an  
vquiet wife, if he would bee eased by the  
good worke of God in reforming his wife,  
he must pray vnto God, that he would bee  
pleased to giue her a better heart. And hee  
himselfe must in all louing manner tell her  
F 2 . what

Job.2,10.

what is comely for her to doe ,as a woman way  
 as a wife, as a mother, as a mistrisse, and as a woman  
 neighbour, wheresoever hee hath found her of a w  
 to erre, and by her errour to haue been the ~~worbs~~  
 cause of his trouble. So did Job checke and reforme the error of his wife , when shee ~~tongue~~  
 prouoked him to curse God: Saying in the second of Job , and tenth verse : *Thou speakest like a froward woman . What ? shall we*  
*receive good things at the hands of God , and not receive euill ? so ought the husband to be a domesticall teacher and instruder to his wife.*

So on the other side , if a woman bee troubled with a bad and vnquiet husband and would be eased by the good worke of God in reforming her husband, shee must pray vnto God, that he will bee pleased to giue her husband a better heart: and shee herselfe must in all dutifull manner helpe that change , attempting it partly by gentle words in season spoken, and partly by her owne louing behauisour; that is very forcible to reclaime euен a froward minde. By words, *Abigail attempted to reforme the churlishnesse of Nabal her husband, chusing a fit season to telhim of the danger thereof the next day after when he had slept a*

wait

woman way his drunkenesse and so shoule all  
and as women doe. Therefore doth *Bethseba* say  
and he of a vertuous woman, in the 31. of the Pro-  
verb, and 26. verse, *She openeth her mouth* Pro.31. 26  
*in shee tongue. And such wordes of wisedome from*  
*in the tongue of his wife, an honest man ought*  
*to speake not to refuse to heare: vnto wise words spo-*  
*ken in season, let her adioine her good and*  
*milde behauour; by which, much good*  
*may bee done vpon him, as the Apo-*  
*stle Peter teacheth women, saying in*  
*his first Epistle, the third Chapter, and first*  
*verse, Likewise let the wives bee subiect to* I. Pet. 3.1  
*their husbands, that euene they which obey not*  
*the word, may without the word bee wonne by*  
*the conuersation of the wines, while they be-*  
*holde your pure conuersation which is with*  
*fearre. So ought the wife, both by wise*  
*words, and milde behauour, helpe the re-*  
*formation of her husband.*

These prescribed rules, for the man to  
desire, and helpe the reformation of his  
froward wife; and for the woman to de-  
sire, and helpe the reformation of her bad  
husband, when the one prooues the others  
burden by their error, giue no countenance  
vnto the disgracing complaints, vnto the

vnciuill taunts and checks, vnto the brawling words and blowes, and other euill vsage that passe now and then between man and woman, when one is offended with another. Surely God is not the Author of such dealings, neither doe the married, that vse such dealings, cast the burden of their domesticall troubles vpon God, or take any course to make the burden lighter, but doe increase it more.

By the same rule, parents and masters, burdened with disobedient and disordered children and seruants, and desirous to turne off their burden vpon God, are taught to pray vnto God for the reformation of their children and seruants, and to put their owne helping hand to the worke, vsing their fatherly and masterly authoritie and wisdome to draw them backe from iniquitie : in which godly attempt, fathers and masters haue allowance from God, yea they are not onely warranted of God to doe it, but it is a charge laid vpon them, children and seruants being committed vnto them, not onely to doe their parents and masters pleasures, but rather to receiue education and instruction from them. And when parents and masters faile and bee carelesse in

the instruction of their children and seruants, and in the right gouernment of them, God doth often (in his iustice) punishment the fathers and masters negligence with the childrens and seruants disorder. And when parents and masters are carefull to instruct and gouern aright their children and seruants, then God in his mercy requireth that care and diligence with the obedience and faithfulness of children and seruants. *Salomon* in the 29. of the Prouerbs, and fifteenth verse, saith, *The rod and correction giue wisdome, but a childe set at liberty maketh his mother ashamed.* Proverb. 29.15. Heere iustice repaieth with disorder in the childe, the neglect of instruction and gouernment in the parents. In the same chapter, and seventeenth verse, he saith, *Correct thy sonne, and he will giue thee rest, and will giue pleasures to thy soule.* Proverb. 29.17. Heere mercy repaieth with contenting obedience in the childe, the wise and careful gouernment of the parents. To masters, that their seruants may not breed their vnrest, in the same chapter *Salomon giueþ these Items,* by which hee might well suppose that wise men would take warning, saying in the nineteenth verse, *A servant will not bee chastened with words,* Proverb. 29.19.

words, though he understand, yet hee will no  
answer. That is plaine enough, that for some  
seruants, and the right gouernment of  
them, something more than words is some-  
time necessarie. After, in the same chapter,  
Prouerb. and 21. verse, he saith, *Hee that delicately  
29. 21. bringeth vp his seruant from his youth, at  
length he will be euен as his sonne.* This is  
plaine enough, that a delicate life with li-  
bertie and pleasure, is not to bee allowed  
vnto seruants by any rule of good educa-  
tion.

Yet these rules for parents to desire and  
helpe the reformation of disordered chil-  
dren ; and for masters to desire and helpe  
the reformation of disordered seruants;  
giues no defence vnto vnnaturall parents  
that are tyrants to their owne children : and  
to cruell masters that increase the propor-  
tion of worke, and number of stripes, but  
diminish the due allowance of meat, and  
cloathes, and sleepe, and are neuer pleased  
and euer brawling. Vnto parents Saint Paul  
saith in his Epistle to the *Ephesians*, sixt  
Ephes. 6. 4. Chapter, and fourth verse : *Fathers prouok  
not your children to wrath.* Lenity must bee  
vsed, hough not cockering and too much  
sufferance. And to masters he saith in his  
Epistle

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Epistle to the Colossians, the fourth Chapter and first verse: *Masters, doe unto your servants that which is just and equall.* Equitie must be vsed towards them, though not remisnesse.

By the same rule, is euery one, whose Domesticall trouble growes by the error of his neighbour, (if hee would be eased, which may bee by the changing of his neighbours minde) taught to pray vnto God for the bettering of his neighbour: and to put his owne helping hande so good a worke, by admonishing his neighbour, neighbourly: and hee hath precepts from God to warrant that course. *Moses* saith in the nineteenth of *Leuiticus*, and 17. verie: *Leui. 19.17* *Thou shall not hate thy brother in thy heart, but thou shalt plainly rebuke thy neighbour, and not suffer him to sinne.* So that there wanteth charity in him that will not loyngly tell his neighbour of his error. And God doth often in his iustice make thy bad neighbour to be cause of trouble vnto thee, because thou knowing his disorders, hast not told him of them, that he might amend A like commandement giueth the Lord Iesus in the 18. of *Mathew* and 15. verste. *Mat. 18.15* saying, *if thy brother trespass against thee,* *goe*

goe and tell him his fault betweene thee and him alone. If his fault be bent against thee, as the chosen obiect of his malice ; or directed another waie it light vpon thee, to the hurt or hazard of thy life, thy peace, thy profit or thy good name : or if his attempt were neither intended against thee, nor did light vpon thee, but only thou art grieved in thy honest soule, to beholde so ungodly dealing; in these cases thou art commanded of the Lord to tell him of his fault, that if he be cureable he may amend. And because thou knowest not but that it may please God to ease thy burden of domesti-call troubles, making them of short continuance by reforming the troubler, it is a speciall point of casting this burden vpon God, to praiē for the amendment of thy neighbour, and to put thy hand thereto by gentle and neighbourly admonition.

But this liberty of telling thy neighbour his fault, giues no allowance of railing, and reproching, and publike disgracing of men by casting their infirmities and falls in their teeth. A Christian man must abhor all such bitter courses, remembred what the Apostle Saint Peter saith in his first Epistle, the fourth Chapter, eight verse, *Loue concreib  
the*

the multitude of sins : that is, a right charitable man, thogh he seek to reform his neighbor by telling him of his sin, yet he will not shame his neighbour by publishing his sin.

Perhaps it may please God to ease thee of this burden of domestical troubles, making them short, either by removing thy troubler from thee, or by remouing thee frō thy troubler : and this remoual may be made, either by death, or by some other course; and thereto some rules pertaine; in the right observation whereof a wise man casteth his burden vpon God for his ease.

Troubles  
made by  
remouing.

If the remoue be to be made by death, this is a thing that God may doe at his pleasure, because he is the Lord of life, to giue it, and to continue it. The Prophet saith, Psal. 36. 9, *With thee is the Wel of life.* And to him also pertaine the issues of death, to hasten it and bring it forward. As the same Prophet saith in 68. Psal. & 20. ver. *To the Lord God* Psal. 68. 18 *belong the issues of death.* This manner of remoue by death it is not lawfull for thee to desire, much lesse by thy hand to further, either in the death of thy selfe, or of thy troubler. If God bee pleased to doe it for thee, either in remouing thy troubler, or in remouing thy selfe, it is every way

Remoue.  
by death

Psal. 36. 9.

Psal. 68. 18

way a worke of his mercy vnto thee.

If God remoue the troubler from thee by his death, it is his mercy to thee. When God had taken away *Absolom* by his death that had greatly troubled his father, and made him flie from *Ierusalem*, then was that Domesticall trouble at an ende: and *David* returned in peace to *Ierusalem*, that was Gods mercy to *David*. So likewise if God remoue thee from thytroubler by thy death, it is his mercy to thee, for so he giueth thee rest; as the Prophet *Esay* speaketh in his fistie seuen Chapter, and first verse. *The righteous perisheth, and no man considereth in his heart, and mercifull men are taken awaie, and no man understandeth that the righteous are taken away from the euill to come.* This is also Gods mercy to thee.

*Esay. 57.1*

*Exo 20.13*

But for thee to bee an actor in these things, it is altogether vnlawfull, God having giuen to thee a commandement to the contrary in the 20. chapter of *Exodus*, &c 13. vers, *Thou shalt not kill.* *David* would never so be eased of his troubler *Saul*: He would not do it himselfe, nor suffer others to doe it, though he often had opportunity, but waited on the hand of God, and at last by *Sauls* death was eased without laying his owne hand

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hand vpon his maister. It is the remedy of tyrants and blood thirsty persons to seeke ease of their troubles by remouing their troublers by death, killing or procuring the death of hulband, wife, parents, children, masters, seruants or neighbours. And it is the remedy of faithlesse and desperate men to ease them of their burdens, by remooing themselues from their troubles, and from their troublers by their owne death. So did *Saul, Abitophel & Judas*. Those men that so remoue themselues and others, cast not their burden vpon the Lord, who is the giuer of life, but cast it vpon the Diuels back, who was a murderer from the beginning.

But if a remoue for thine ease may bee Remooue by shift of place, that may both bee vsed, and desired without sinne. *Isaak* sent his sonne *Jacob* away from his brother *Esaū*, when *Esaū* in his anger had sworne to slay him. *David* fled from the hand and Jauelin of *Saul*, and shifted for himselfe by remouing from place to place : and he conueied all his fathers house into the Land of *Moab* out of *Sauls* reach. The Lord Iesus oftentimes withdrew himselfe from the furie of the *Iewes*. And hee gaue his Disciples a rule

rule for times of persecution, in the tenth chapter of *Matthew* and 23. verse, saying,

**Mat.10.23** *When they persecute you in this Citie, flie into another.* And many honest men haue remooued their habitations to auoid il neighbours, and to bee out of the reach of too neare troublers. And many haue purged their houses of vnquiet spirits, both children and seruants, as they might do when they could not amend them in the house.

But yet I must tell you, that if children and seruants increase the burden of thy domesticall troubles, this turning them out for thine ease, must bee the last remedie that must be vsed, and all other meanes for their amendment must bee first attempted; because children and seruants are not sent of God into thine house, only for thy pleasure and ease, but they are committed vnto thee to be brought vp vnder thee, and to be trained by thee to grace and good behauour: and that is a thing that thou must looke vnto somewhat more than onely to thine owne quiet, that thou maiest be able to answere vnto God for their soules. If any member of the body bee diseased and out of temper, putting the head and whole body to paine, a man doth not at the first cut

off

off that member, but first hee vseth all  
meanes to cure it, and doth with much pa-  
tience endure the weaknesse of it, and will  
suffer a blinde eie, rather than plucke it out  
of the place ; and a lame hand, rather than  
cut it off ; and a sore legge, rather than let  
the saw come to it : and that shall bee the  
last worke, if he doe it at all. And children  
and seruants are members of thy houshold ;  
therefore hee is but a bad gouernour, that  
presently , because children and seruants  
are troublesome, shall thrust them out of  
doores. To seeke thine ease by remouuing  
them,must be thy last attempt. But if other  
attempts, first made by thine owne autho-  
ritie and wisdome, then after by the coun-  
sell of neighbours and friends, and lastly by  
the power and countenance of the Magi-  
strate, will doe no good vpon them, but  
they persist in their wickednesse, and proue  
incurable,to the hurt of thy selfe and others  
in thy familie, Then the eie, the hand, and Mar. 9.43  
the foot that offendeth, may bee cut off. If  
children, or seruants, or any other that may  
be turned away, be as tender and deare as  
thine eie, as seruiceable as thine hand, and  
as necessarie as thy foot, let them depart :  
The whole is to be respected before a part,  
and

88      *The strong Helper.*

and the head before a member. Thus God may be pleased to shorten thy sorrow by remoue and shift of place betweene thy troubler and thee.

If the wrong continue long.

Job. 14.1.

If God be pleased to continue thy trouble long, all the former aduises must bee practised as time affordeth opportunitie, because thou knowest not what happie hour of thine ease God hath set downe in his good purpose. And those two common rules of patience and praier must never be neglected: and for the mitigating of thy sorrow vnder that burden, consider these things that follow, and they wil bring much easel vnto thy minde. First that it is the common condition of all Adams chil-  
dren in this world to haue troubles, as Job hath truely spoken in his 14. Chapter, and first verse, *Man that is borne of a woman is of short continuance, and ful of trouble.* And if it be common to all, thou shouldest bee too delicate to desire to bee exempted.

Secondly in a more neare manner it is common to all the saints of God to haue troubles in this world more then the wicked, by reason of the enmity that the wicked world beareth to the godly, being vnto them

them a stepmother, while like a naturall mother shee seeketh by all meanes to giue delight vnto her owne. The Apostle Paule saith in his second Epistle to *Timothy*, the <sup>2.Tim.3.</sup> third Chapter, and 12. verse, *All that will liue godly in Christ Jesus shall suffer persecution*. And if it bee common to all Christes followers to beare a crosse, thou must not desire to be without.

Thirdly thy troubles if they should continue vnto the last houre of thy life, yet are they but short, for life it selfe is short, and no trouble but is shorter; they end and giue place one to another: God interposeth betweene trouble and trouble spaces of quiet and gladnes: and they are mixed with much cause of reioycing, not onely for future mercies hoped for, but also for present mercies possessed; which mixture is as good as the ending of troubles, therefore are they short: As also the Apostle calleth them in his second Epistle to the *Corinthians*, the 4. Chap. & 17. ver. saying: *Our light affliction, which is but for a moment. And he that shrinketh for short troubles is but fainthearted.*

<sup>2.Cor.4.</sup>  
17.

Fourthly thou hast Christ ioyning his shoulder to thine, and bearing part with thee in euery burden of thine: and hee bea-

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reth

reth both in compassion to pitie, and also  
in his diuine power to assist thee that thou  
sinke not vnder thy burden. Therefore  
doth he call thy yoke his yoke , saying in  
the eleuenth of Mathew, and 29.verse. *take  
my yoke on you,* Therfore doth he vse this  
manner speech, of the vnkindnesse shewed

**Mat. 11.29**  
**Mat. 25.42.** his poore members in the 25. of *Mathew*,  
and 42.verse. *I was hungry and yee gaue me  
no meat, I was thirsty &c.* And speaking to  
*Saul*, then persecuting those that called vp  
on his name, hee saith vnto him in the 9.  
of the *Aetes* and 4. verse, *Saul, Saul, why  
persecutest thou mee?* and what Christian  
man shall grudge to beare his part of that  
burden, wherein he hath *Iesus* so kindly,  
strongly bearing with him?

Fistly let him consider that those trou-  
blers that disquiet his life, rose not vp  
against him, without Gods appointment, as  
*David* said of *Shemei*, in the second booke  
of *Samuel*, the 16. chapter, and 11. ver.  
**2. Sam. 16.** *Suffer him to curse for the Lord hath bidden  
him.* And if thou didst grieue to receiuē,  
disdaine to put vp the offeredwrongs at the  
hands of the offerer, yet receiuē them with-  
out griefe, and put them vp without disdain  
at the hāds of God, & for his pleasures sake

Lasly,

Lastly let him consider that troubles auaile much vnto the practise of christianity: They make vs remember God more often, and pray to him more seruently then otherwise we would: they make vs to remember our selues that we are but dust, & haue offended God: they pull down pride, prouoke vnto repentance: they work in vs bowels of compassion, causing vs to pity others in trouble, knowing by experience in our selues what it is to be in trouble: they make vs lesse to loue this present world, & more to desire & long for heauen these cōsiderations put together are of great power to make any Christian man to beare them patiently, and to esteeme them no burden, though God in his wisdome suffer them to lie long vpon him. The rules hitherto deliuered teach kindly how to cast our burden of domesticall troubles vpon God, when our trouble is caused by the wrong offered vnto vs by others in their vnthankfulnes, disobedience, vniustice or fowardnesse.

Sometime thy home-trouble is occasioned by sicknesse, or some calamity happened vnto thy selfe, or to some other, either neighbor or friend, or of thy own family: if it be sicknes or calamity vpon thy selfe, wee

Sicknes or  
other calamities.

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know that every man is readily sensible of his owne euill. If it bee sicknes & calamity vpō others, we know that some one is more neere & deere vnto thee then some other: & accordingly thou art more or lesse sensible in their euils: how in these cases we may cast our burden vpon God, let vs consider.

Sicknes or calamitie  
vpon thy selfe.

First, if sicknesse or other calamitie bee happened vnto thy selfe, patience & praier commended before for common rules in all troubles, are heere to bee vsed. If sicknes be happened vnto thee, to acknowledge it to be the visitation of God, and patiently to beare it for his sake. Also to remember him to be the God of all sauing health, that bringeth to the graue, and bringeth backe againe; and to pray vnto him that hath wounded thee, to make thee whole; this is in that case to cast thy burden vpon God. Consider heere the example of that holy king *Hezekiah*, who was very sick, and was aduised by the Prophet *Esaias* to looke for death: His burden by patience and hearty praier he did cast vpon God. It is written of

*Esay. 38.2.* him in the 38. of *Esaie* & verse 2. *Then Hezekiah turned his face to the wall, and praised to the Lord, and said, I beseech thee Lord, remember now how I have walked before thee*

in

intrueth, and with a perfect heart, and haue done that which is good in thy sight : and Hezekiah wept sore. Thus did Hezekiah, burdened with sicknesse, ease himselfe by praiere, so casting his burden vpon God, and so ought all men to doe, patiently attending the good pleasure of God, either to restore to health, or take away by death, with the milde and constant resolution of David, <sup>2.Sam. 15.</sup> that said in the second booke of Samuel, <sup>26.</sup> the 15.chapter, and 26.verse, beholde heere am I, let the Lord doe to me as seemeth good in his eies. He that faileth in these offices of patience and praiere, faileth to cast his burden vpon God, and can obtaine no certayne ease: as we may see in the example of Asa, another King of Iudah, in the second book of Chronicles the 16.chapter, and 12. verse. *Asa in the nine and thirtieth yeare of his raigne was diseased in his feete, and his disease was exireme. Yet hee sought not the Lord in his disease, but to the Phisitians.* <sup>2.Chro.16</sup> <sup>12.</sup> Hee cast his burden vpon weake shoulders, that were not able to ease him of it, and hee perished vnder the waight of it, mistaking the right helper.

And if it be any other calamity of whatsoeuer kinde fallen vpon vs ( and diuers

Job.2.10.

they are that may fall vpon vs as for example, *Joseph* was sold vnto strangers, and imprisoned in *Egypt*. The men of *Ziklag* were spoiled of al that they had in their absence with *David*. *Abiathar* of the house of *Eli* was cast out by *Salomon* from being Priest vnto the Lord. Warre and famine, and the anger of Princes breed many calamities) the onely sure way of casting our burden vpon God, is to acknowledge the worke of God in our calamitie, patiently to beare what hee laieth vpon vs, and harately to pray vnto him for succour. That we ought to acknowledge Gods worke in our calamitie, and patiently to beare his pleasure, *Job* doth teach vs, saying in his second Chapter, and tenth verse : *Shall we receive good at the hand of God, and not receive euill?* Surely wee doe neuer deserue any good at the hand of God ; and continually deserue euill; what reason then haue we to desire euer to receiue good that we never deserue; & neuer to receiue euill that we euer deserue? Patience therefore in bearing the calamity that God laieth vpon vs, doth wel become the sonnes of men. And that in our calamity wee ought to pray vnto God, if we would haue him

him to ease vs of our burden, is so cleare that we neede no profe for it. What man is he, religious or prophane, beleeuuer or vnbeleuuuer, that doth not in his calamity remember God, looke vp to heauen, and pray to God? The Mariners in the ship whereinto *Jonas* was entered when hee fled from God, when the storne vpon the Sea was sore, and the tempest proued a calamity vnto them, so that they were fain to cast the wares out of the ship into the sea to lighten the ship for safety of their liues, without instruction they could then according to their knowledge of God, fall to devout praier. For so it is written in the first Chapter of *Jonas*, and fift verse : *The Ionas 1.5.*  
*Mariners were afraid, and cried euery man unto his God.* Though it bee not generall with all men being in calamity and misery to beare it patiently, yet it is general with al men in calamitie & misery to pray for ease : so that a religious man being burdened with any calamitie, needeth not so much to be taught that it is fit for him to pray, as he needeth to be comforted, by being put in hope, that God will in due time answeare his praier ; as surely he will, if he be called vpon in the name of his beloued sonne.

G 4

For

For so hath the Lord Iesus assured vs, say-  
ing vnto vs, as it is in the sixteenth Chap-  
ter of *Iohn*, and 23. verse : *Versly, verily l*  
*Joh.16.23. say unto you, what soever ye shall ask the Fa-*  
*ther in my name, he will give it you.* Let him  
pray therefore to God the father, in the  
name of the Lord Iesus, and patiently at-  
tend the Lords pleasure. This is when any  
calamity is fallen vpon any, to cast his bur-  
den vpon the Lord for his ease.

If it be not thine owne sicknesse & thine  
own calamitie, but the sicknes or calamity  
of some other for whom thou art grieved:  
as of thy husband or wife, of thy parents or  
children, of thy master or seruant, or of some  
neighbor neere thee, or of some friend so-  
journing with thee, or elsewhere (with com-  
mendation of thy compassio) that ought in-  
deed to stretch it selfe vnto all these & fur-  
ther also) this is in that case to cast thy burde  
vpon God, first to minister what helpe &  
comfort thou art able vnto them, that they  
recovering the sooner out of their sicknesse  
or calamity, thy heart may the sooner be  
freed of that griefe that thou hast taken for  
them, & in this ministring vnto them, thou  
seruest the Lord, & becomest the meanes  
and instrument of his mercy to the afflicted.

There-

Therefore it is said of the woman of shunem  
*Elishaes* good hostesse in the second booke  
of Kings. 4. chapter and 20. verse. that her  
sick sonne *sate on her knees vntill noone.* <sup>2. King. 4.  
20.</sup>  
That is, shee was grieued for his sicknesse,  
and with a most willing hart gaue him the  
best helpe and comfort shee could. Hence  
grow all those workes of mercie that the  
Lord Iesus saith hee will remember and  
reward when hee commeth in his glorie.  
Hence come the feeding of the hungry, re-  
freshing the thirsty, the cloathing of the na-  
ked, the intertaining of the stranger, the vi-  
siting of the sicke, and relieuing men in  
bonds. Hence grow all these workes of  
mercie, namely that men of tender hearts,  
which beare bowels of compassion in their  
bodies, are grieued to behold the wants, the  
miseries and calamities of others, and doe  
ease their owne harts by vsing all meanes  
to ease the others calamity: so casting in a  
most sweet manner the burden of their  
owne griefe vpon God, who will certainly  
comfort them that labour to comfort his  
afflicted ones. Vnto this rule pertain all  
the precepts of ministring to the necessarie  
of the saints.

But because while thou art thus casting  
the

the burden of thy griefe vpon God, by vsing all good meanes to releue them for whom thou art grieved, because ( I say) they are not presently freed from their calamitie, nor theu from all thy sorrow conceiued for their sakes. Therefore vnto this diligence of helping and succouring the miserable ( if thou wilt soundly and fully cast thy burden vpon God) patience must be added, and praier : patience, to beare quietly their sicknesse and calamity whom thou louest, for the Lords sake that hath appointed it so, glorifying him in all his workes : and praier, to intreat the God of mercy, to remember (in his mercy) those thy miserable friends, and to raise them vp whom he hath cast downe. Heere remembre *Danid*, praying for his sicke childe; *Daniel*, praying for the returne of the Captiuicie : the Centurion praying for his sicke seruant, and the Church praying for *Peter* imprisoned. I will conclude this aduise with a saying of *Paul* in his Epistle to the *Philippians*, the fourth chapter, and fiftieth verse, where he maketh patience and praier the meanes in all troubles of casting the burden vpon God, saying, *Let your patient minde be knownen to all men ; the Lord is at hand*

Phil. 4.5.

and : be nothing carefull, but in all things  
let your requests be shewed unto God, in prayer  
and supplication, and giving of thanks. Thus  
much for the second particular branch of  
Burdens.

The third branch is of troubles more re-  
note, hauing a beginning further off, when  
those by whom thou art wronged, are not  
of thy familie, neither of thy kindred, neare  
acquaintance, nor neighbours ; but stran-  
gers of another familie, kindred, or habita-  
tion : yet hauing so much knowledge of  
thee, and acquaintance with thee, as to eued.  
make thee the marke of their malice, and  
the obiect for their enuy, and euill hearts to  
worke vpon ; and these for whom thou art  
greeued, are not of the same house, stocke,  
village or countrey with thee : yet because  
they are men, and haue fellowship with  
thee in common nature, or because they  
are Christians, and haue fellowship with  
thee in the same common religion, thy  
heart is greeued by way of compassion to  
heare of the calamities that are happened  
vnto them. And these remote troubles may  
happen to him that hath peace in his owne  
house, liueth quietly with his neighbours,  
and louingly with his friends, and hath  
comfort

Troubles  
more re-  
mote,  
while by  
some thou  
art wrong-  
ed, for o-  
thers thou  
art gre-

comfort and ioy in their health and pro-  
sperity.

Remote  
troublers  
by whom  
thou art  
wronged.

Let vs first consider of the remote trou-  
bles that grow vnto thee from them by  
whom thou art vexed. Of these, some bend  
their malice against thine estate, & by cun-  
ning and fraud in bargaining; by violence  
& power in oppressing ; by robbery in the  
high way, and by pilfring in thine house,  
and by aduantages offered to their cou-  
tous and merciles hearts seeke to enrich  
themselfues by thy spoile, or at the least to  
weaken and ouerthrow thine estate, and to  
scatter thy riches as a spoile.

Some bend their malice against thy  
good name, and by railing and open exclamations  
to thy face , after the man-  
ner of *Shemei*; and by flandering and close  
tales behinde thy backe, after the manner  
of *Doeg* ; by misconstruing and misrepor-  
ting thy iust doings, and by imputing vnto  
thee those bad deeds that thou never had-  
dest thy hand in, seeke to blemish thy re-  
putation in all places, and to bring thee in  
to disgrace.

Some bend their malice against thy life,  
and either vowe, and attempt themselfues  
to kill thee, as *Ioab* did *Abner* ; or hire  
and

and set on others to murder thee, as *Ab-solom* set on his seruants to murder *Amnon*: or accuse thee to men of more furie and violence then themselues, betraying thee into their hands to be sacrificed to their wrath: or stir vp and arme by false accusations the Magistrate against thee, that under shew of iustice thou maiest be vnjustly ouerthrown. Let vs see how this burden is to be cast vpon God.

The rules giuen for Domestickē troubles are also very fitting for these. First there- To cast fore arme thy selfe with patience, and qui- remote etly suffer till God send ease: and for the troubles confirming of thy patience, consider that the hearts of all men, being in the hand of God, these should neuer haue had will to haue offered thee wrong, if God for some holy cause had not stirred them vp, as he is said to haue stirred vp troublers to *Salomon*, when *Salomon* committed Idola-trie. In the first of *Kings*, the eleuenth Chapter, and fourteenth verse. Then the Lord stirred vp an aduersarie unto *Salomon*, even *Hadad the Edomite &c.* And therefore though thou grudge to beare at the hands of men, yet beare with patience and humility the good pleasure of God, that know-

I.Kin.11.16

14.

knoweth when and how to make thee  
mends. *David* with this consideration con-  
firms himselfe in his patience, saying  
the 39. Psalme, and 9. verse: *I shold haue  
beene dumme, and not haue opened my mouth  
because thou didst it.* *Jerome* readeſ it *Ob-  
tremelius. in i, et non aperiam os meum.* I haue kept  
silence, and I will keepe silence. *Tremellus*  
reades it *Obmutesco et non aperio os meum*  
*am dum, I open not my mouth.* Either he  
shold haue done it, or he had done it or pre-  
sently did it, or was resolued heerafter to do  
it, or altogether for time past, present, or  
to come, he held himselfe bound (as by  
of duty) in his trouble to be dum nor to  
praiing vnto God, but from murmuring  
plaining, raging, & all words of impatience  
vpon this reaon *because thou didst it*,  
because he knew it to be the hand of God.

By praier. And vnto patience adde praier: so  
though it becommeth a godly man in  
trouble to shut his mouth against all words  
of murmuring, yet it becommeth him to do  
to shut his mouth in the time of trouble  
against words of humble praier; for by  
silence from murmuring, it is manifest, that  
God is feared, and his pleasure approoued  
but by silence from praier it is manifest that  
God

God is neglected, and his helpe is con-  
temned. In these troubles therfore, and  
in all troubles, it is a principall point  
(by humble and harty praier) of casting  
our burden vpon God. And the same  
consideration of Gods worke in stirring vp  
the aduersary, that serueth to shut our  
mouths against words of murmuring, ser-  
ueth as strongly to open our mouthes for all  
words of humble praier. That childe that  
bearing the fathers displeasure, & in the fa-  
thers displeasure suffering want of some  
wonted ease, doth refuse to make suite vnto  
his father for the withdrawing of his dis-  
pleasure, & the restoring of wonted liberty,  
that childe plainly appeareth to beare too  
big a hart against his father: & a wise father  
(not willing to be contemned of his childe)  
will not restore his child to his wonted li-  
berty, till he humble himselfe, and intreat  
his fathers fauour: Euen so that christian  
man that hath displeased God (and who  
hath not iustly deserued his displeasure?) &  
feeleth vpon him the hand of his displeased  
God in the troubles that remote enemies,  
stirred vp of God, doe put him vnto,  
and doth not humble himselfe, and seeke  
by praier the fauour of God, and ease of  
his

his trouble, that man sheweth a heart ouer stout against his God, and God will no send release vntill he pray for release. It was euer the refuge of the people of Israel, when their enemies oppressed them, to craue the helpe of God by praier. He that readeth the history of the booke of Judge shall finde it so. In the third Chapter and ninth verse, *Whenthe children of Israel cried unto the Lord, hee stirred them vp a Saviour &c.* This was when *Cushan Rishathaim* King of Aram had oppressed them eight yeere. In the same Chapter, the fifteent verse, the same words: *When the children of Israel cried unto the Lord, hee stirred them vp a Saviour &c.* This was when *Eglon* King of Moab had oppressed them eighteen years: in the fourth Chapter, & thirteenth verse: *Then the children of Israel cried unto the Lord.* This was when *Iabin* King of Canaan, whose chiefe captaine was *Sisera*, had vexed them twentie yeeres: in the sixt Chapter, and sixt verse: *Therefore the children of Israell cried unto the Lord.* This was when the *Midianites, the Amalechites* and others dwelling cast from them, had vexed them seuen yeers. And this was euer their course and manner of casting the burde

Judg. 3 9.

3. 15.

4. 3.

6. 6

burden vpon God; to call vpon him in the  
time of their trouble. So vnto thy patient  
suffering, it will be fit for thee to ioine fer-  
uent prayer. These are the generall rules  
never failing.

Then, consider whence the occasion  
grew; and if thou findest thy troublers pro- If fault be  
voked by any private error of thine, seeke in thy selfe.  
to satisfie them whom thou didst wronge,  
and be no of the gromack of them that will  
maintaine their owne doings be they never  
injurious; and confesse thy fault, make  
reasonable amordes, seeke reconciliation,  
and by all meane assure vnto them thy re-  
solution to abstaine from offering like  
wrongs anymore. *Shemei*, though none of  
the honestest nor wisest men, yet when he  
considered that his wrong done to *David*,  
might breed him that enmity, that might  
besomme a burden hearie and dangerous to  
his peace and life; for his easse and safety;  
his wit serued him to confess his fault, to  
seeke peace submissiuely, and to offer better  
service for the time to come. When *Da-*  
*vid*, after the ouerthrow of *Absalom*,  
came backe ouer *Jordan* to returne to  
*Ierusalem*, *Shemei* came with hast to meet  
*David* at the riuers side, and in the second

2. Sam. 19.

18.

booke of Samuel, the nineteenth Chapter,  
and eighteenth verſe: *Her fell before the  
King, when he was come over Jordan; and  
said unto the King, let not my Lord impute  
wickednesſe unto me, nor remember the thing  
that thy ſervant did wickedly, when my Lord  
the King departed out of Ierusalem, that the  
King ſhould take it to his heart: for thy ſer-  
vant doth know that I haue done amift.  
Therefore, behold, I am the firſt this day of  
all the house of Joseph that am come so  
downe to meet my King the Lord. And this  
Submission of his, confeſſing his fault, and  
crauing pardon, prevailed with David, so  
that he did not let his wrath fall as a hea-  
vie burden vpon the neeke of ſhem  
though there were ſome men present that  
did much prouoke David to reuenge.*

*But if thou be free, hauing giuen no  
caſion, and onely ſufferest wrong, the faul-  
telleſſe. Being wholly in thine enemy: I tell thee  
this very testimony of thy conſcience is  
great eaſing of thy burden, if thou ſuffe-  
not for thy ſinne, but for their malice. So  
did the Lord Jēſus ſuffer among the Priests  
and Phatizes. The greater halfe of the bur-  
den is by this meanes turned off, when  
peace of conſcience abideth with thee.*

Otha-

Other grieves and wrongs may be the better incurred. Solomon saith in the fifteenth Chapter of the Proverbs, and fifteenthe verse. *A good conscience is a continual feast.* Pro.15.15.

This is no small pleasure to a good man, that hath beene vrged and vexed with unkindness abroad, that when hee commeth home, he entereth into his closer, and examineth his heart, and fiudeth that he is in no faule: It is a feast to him, he sitteth down boldly and cherefullly by the mercye-seare of God, and despiseth with a godly scorne ; both the wrong done, and the wrong-doer ; laying in his heart, by the mercy of God, this wrong shall turne to my good, and this wrong-doer shall not preuaile against me ; and with great confidence of heart he powreth out his desires before God: Saint Peter hath a saying that agreeth well with this point that wee haue now in hand, In his first Epistle, the fourth Chapter, and fifteenthe verse. *Let none of you suffer as a murtherer, or as a theefe, or as a busie body in other mens matters: but if any man suffer as a Christian, let him not be ashamed, but let him glorifie God in this behalfe.* Heere is right thy case: having examined thine heart, thou findest that

H 2

thou

<sup>1.</sup>Pet.4.15.

thou art no murderer nor theefe, nor euill  
Doer, nor busie body in the causes preten-  
ded by thine enemy as reasons of his vi-  
leness against thee: but thou findest tha-  
t thou sufferest as a Christian; that is, thou  
sufferest without thy deserte. Therefore  
thou hast cause to glorie God: thou hast  
no cause to bee ashamed. This innocency  
of thine maketh thy burden much lighter.

And if God haue purposed to shorten thy  
troble by conuersion of thy enemy, though  
thou haue not such opportunity to help  
with holesome counsell a remote enemy,  
as thou hast to help a domestical, yet as op-  
portunity is offered, remember and practi-  
that precept of the Lord Iesus in Mat 18.15

In short trouble by conuersi-  
on of thine enemic.  
Mat.18.15 goe & tell him his fault between ihee & hi-  
alone. And otherwise let it bee the wiſe-  
thine heart: & pray to God for it, that God  
will be pleased to giue him a better hean-

Some haue obſerved, that Steuens pain  
helped forward the conuersion of Saul,  
beeing one of these remote troublers to  
him, and a very furious one. When Stephanus  
that blessed Martyr of Iesu Christ, was put  
to death, Saul was a busie man against him.  
In the 7. of the Actes & 58. verſe, the na-  
ſeſſes (to whom it belonged to throw the  
ſtatute, recd.

first stone at the condenned person ) laied  
 downe their clothes at a yong mans feet whose  
 name was Saul: and in the eight chapter &  
 first verfe, Saul confestred his death : and Acts.8.1.  
 otherwise made hauecke of the Church, and  
 breathed out threatnings and slaughter a-  
 gainst the discipiles of the Lord: It pleased  
 the Lord Iesus in his wonderfull mercie to  
 meeke this persecuter in the heate of his ful-  
 ryneere to the city *Damascus*, & to make  
 him a Disciple as we read in *Acts 9*. And  
 the effect of that conuersio was peace to the  
 Church, that was oppresst afore with a  
 burde of troubles, by that troubler as is plain-  
 ly recorded in *Act. 9.31* verse. Then had the  
 Churches rest brought all India, & Galilee, &  
 the d<sup>r</sup> *Samaria*, & were edified, & walked in the feare  
 t God of the Lord, & were multiplied by the comfort  
 heart of the holy ghost: And this conuersion of Saul,  
 with the Churches peace growing therby,  
 some haue ascribed vnto Stevens praier, as  
 an intermediate cause, who in *Acts 7.60*,  
 While they stoned him kneeled downe and *Act. 7.60.*  
 was purifiid with a loud voice, *Lord laie not this  
 st him into their charge*. Of which praier of Ste- Austin.4.  
 be war shuns, Austin in his fourth Sermon *De sanc-* set. Do  
 tow the iudicath this saying: *Si Stephanus non sic oras- sanctis.*  
 ful sit eccl<sup>sia</sup> Paulum non haberet: sed ideo de

terra erectus est Paulus, quia in terra inclinans exanditus est Stephanus: that is, if Steuen had not thus praised, the Church shoulde haue warred Paul; but therfore was Paul (having fallen from his horse) lifted up from the earth, because when Steuen with bowed knee was fallen to the ground, he was heard in prayer. Therefore though thou hast not opportunity to admonish thy remore aduersity, yet pray unto God for his conuersion. Thou knowest not whether God will hear thy praier, & shorten thy trouble by changing the minde of thy troubler.

By remoue - If it be to be wrought by a remoue, & the remoue be to be made by death, therin thou hast nothing to do before hand, but to maintaine that resolution that alwaies ought to be in all Christians, namely to yeeld to the wil of God, & to approove his work, also in killing as in giving life; & alwell in oneselues as in others. And if it please God to take awaie thine enemie, then is it thy part to praise his name, that suffereth thy people to oultie thine enemies furie: but neither worke it, nor desire it; much lesse offer violence to thy selfe: that may free thee from short troubles, but it will surely plungh thee into eternall troubles.

If God haue appointed to shorten thy trouble, by remouing either thy troubler from thee, or thee from ghy troubler by place. Remove by shifte of distance of place, that you may bee yet farther asunder, & one out of the reach of another, as oportunitie is offered, whiche done will aduise thee what to doe. For the departure of an enemie, a wise man saide, a Themistocle bridge of Gold should bee made to further his speedy passage, rather then to stay him with any impediment. And it is at thy liberty, flying from the swords point of persecution and malice, to remoue from one City to another, by whom he dyd to ioynd.

And if God be pleased to maintaine against thee the enemy that he hath stirred vp, thy cheefe casting of thy burden vp on God, is by patience to possesse thy soule, shewing quietly what thou canst not be eased of: and by hearty prayer to sollicite the maiestie of the most high God, to free thee from thine enemy, wherit pleaseh him: ge in the meane time to give thee waydome to fyll as thou oughtest, to his pleasure. Thus much how to eas the burden of remote troubles vpon God which thy trouble groweth, from the malice of remote enemies wronging thee.

In long trouble.

Remote  
troublers  
for whom  
thou art  
grieved.

Sometimes thou art not hurt by remote  
enemies, but rather art grieved for remote  
friends or strangers, for whose calamity  
thou art affected with heaviness. Sometimes  
in regard of common humane nature, be-  
cause they are men as thou art, and it grie-  
veth the corke any of shynge owne kin-  
ship to suffer such calamity; sometime in  
regard of common holy religion, because  
they worshippes the same God, be-  
longing to his same faulour, that thou  
doest; and it grieves thee, that any of  
thy faith and religion, and any true wor-  
shipper of thy God should indeare such re-  
asoning or helpe to him  
gnol me. For like you to cast his burden upon  
elders God, there needed no long discourse, be-  
fewe thus cause I sease therfore to say more than  
troubled. any such burden abborreth for other mens mis-  
erie; or for any whome it lieth heavy by a  
hurfe any grete sorrows or troublous, whiche  
is certaine to befall him selfe, or his  
miserye, or greevousnesse for the calamity  
of other mens, when they are at base, and  
solue. The bydesig Blangos Court ne-  
ver regarded, nor was bound with least  
imprisonment when hee had encountered his  
owne place: and those wounds never愈  
deep

deep in our hearts, which we otely see or  
beare in others, and feele not in oþer selues.  
And the doates that fall for other mens  
misteries quickly dñe vp. If Amos liued in  
this selfe-delighting & neigbourcon-tem-  
pling age, wanton and excessive one waie,  
by wanting and pitiflesse another waie, hee  
would disordre his doctrine againe, as before hee  
did in his first chapter and first verse. They  
drinke hym in bowles, and annoynct hem selues  
with she abiofe vintaments, but no man is sorie  
for the affliction of Ioseph. That is, enterie  
man cherishest himselfe delicately, but no  
man regardeth how other men fare.

Amos.6.6.

But because God hath alwaies his, A  
mercifull father, mercifull children: because  
sonnes chearenes of tender hearts, that mourn on God.  
With them Chatimburn, and haue put on, as  
the Apostle exhorteth in his Epistle to the  
Galatians, Chapter, and 12, mercy, tender  
mercy, avaikynge ffe to satisfie them, Upbraide  
them to call to remembrance the three  
rules giuen before in the case of like grise  
for friends more neare. First, so farre as di-  
stance of place betweene thine and them,  
the small acquaintance thou hast with  
them, and they weake meanes will suffer, af-  
ford them thy best helpe. Egypt supplied  
foode

How to  
cast thy  
burden vp.

Col. 3.12.

foode to *Canaan* when famine was sore amonst them. The King of *Moab* gaue entertainment to *David's* father & the whole household when *Saul's* displeasure was heavy to them in *Israell*. *David* had *Ziklag* given him to dwell in when he could not be safe in *Juda*. Mercy by hospitality succereth many strangers, that by famine, war, and other calamities cannot remayne in safety at home. If thou bee grieved for the calamity of them that dwell farre off, afford thy best help: thou shalt make lesse thy sorrow for their calamity, while thou makest lesse their calamity by thy mercy. Therefore did the brethren among the beleeving Gentiles make collections to send to the poore saints at *Jerusalem*. Secondly vse patience in this case: and till God put an end vnto their miseries, glorifie thou God in his iudgements, that so exerciseth, trieth, humbleth, correcteth, and punisheth. Lastly pray vnto God for them, that in his iudgements he wil be pleased to remember mercy, and to spare the sheepe of his owne pasture, if they be true worshippers: or at least that hee will spare the worke of his owne hands, whatsoever they bee. In these three things, in helping mercifully, in bearing

bearing patiently, and in praying seruently, consisteth the right manner of casting our burden of greefe & sorrow, for other mens calamities, vpon God. And so haue we con sidered of the burden of remote troubles, which bath great affinity with the burden of more nigh and domesticall troubles.

The fourth branch of our burdens, is the burden of difficulties that follow the duties of our Callings. The Callings themselves, whether superior or inferior, in the priuate house, in the ample Citie, or in the house of God; they are the ordinances of God, as Paul saith of the Magistrate, in his Epistle to the Romans, the thirteenth Chapter & first vers. *The powers that be, are ordained of God.* And as might be shewed for all other from the highest to the lowest. Therefore they are honorable; and in them wee serve the Lord as so many officers in his house. And the offices that we are tied to performe by the nature and condition of our callings, they are inioyned unto vs, to every calling distinctly by God in his word, what the Magistrate, the Judge, the Minister, the husband, wife, father, childe, master and seruant must doe. And therfore those offices are holy; the ends of them are

Rom. 13.1

are the glory of God, the peace of the world, the edification of the Church. And therefore it is honorable to vs to be imployed in them: for in that imployment we serue God (whose seruice is perfect freedome) while others, neglecting the dutys of their callings, serue their owne lusts, the world, and the devill to their dishonour. Yet those offices so holy, and so honourable, By reason of certayne difficulties that accompany them, and follow them, doe become heavy burdens vnto vs.

How they  
grow di-  
fficult by  
insuffici-  
encie.

Sometimes wee are insufficient for those offices: and that happeneth either by our owne fault, or by some faulfe of others. By our owne faulfe in our entrance, ambitiously or charetously thrusting into callings that we were neither fit for: or after our entrance, through sloth and idlenesse we loose our gifts; and so becombe insufficient; as the instrument growen ruste for lacke of use. By the fault of others, when they which had power to call and admitt vnto any place, and perhaps power to impose, haue singled thee forth somewhat too soone, being willing rather to waite for a fuller growth of thy gifis, then to loose a man of so great hope. In these

these cases of our insufficiency, the duties of our callings are full of difficulties.

Sometime we are sufficient for the ser-  
vice that our places bind vs vnto, and wee By oppo-  
vse faithfull diligence , but some froward sition.  
men oppose against vs, as *Elimas* the sor-  
cerer withstoode the preaching of *Paul*.  
By meanes of which opposition, and crosse  
working of those men , it commeth to  
pass, that either thou canst not bring  
to prosperous issue the good things thou  
labourest in ; or thou effectest them with  
much more labour. This difficultie pro-  
ueth a heauy burden.

Sometime thou art sufficient, and art diligent, and hast effected things laudable to thy minde: But then eniuious men mis-  
construe, mistake wittingly, and misreport thy doings : as the Scribes and Pharises mistooke and misreported the holy and most absolute works of the Lord Iesus. And then in steede of loue and commendation which thou didst looke for, thou art bla-  
med ; and in stead of reward and incou-  
ragement which thou didst deserue, thou art in danger to be punished: this proueth a great burden. In all these cases, you see, how heauy burdens grow from honorable and

By miscō-  
struction.

and honest callings, besides the continual care that every good man hath. Let vs see how we may cast these burdens vpon God to be eased.

How to  
cast them  
vpon God  
if insuffi-  
cient by  
thy fault.

If thou be insufficient through thine own fault, ambitiously or covetously intruding into thy calling, that thou wast not traing vp vnto, and such are many men dispersed in the Country, that haue plenty of wealth and penury of wisedome, that for their worship make meanes to be in the commission of the peace, hauing no knowledge of the lawes of the kingdome (more then even common man) to helpe to compound the controuersies of the people. And such as yong gentlemen, brought vp in idle pleasures, that being yonger brethren, for their better maintenance, make suite to haue the leading and charge of companies for the war, and would be Captaines the first day and neuer were good soldiers: they know how to behau themselues among friends, but know not how to proceede against enemies. And such are many ignorant and slothfull men, that seeke to bee admitted into the Ministry, and to get a good benefice, that they may liue easilly, and eate the milke of the flock, hauing no ability to feed the

the flock : these men when they are called  
and urg'd to the seruices of their places,  
then begins their burden to waie heauie,  
and their insufficiency makes them subiect  
to danger and disgrace : how shall these  
men cast their burden vpon God?

If thou bee not very far from sufficiencie,  
but that counsell from others, thine  
owne study and trauell, the viewe of other  
mens doings, some practise made by thy selfe,  
and other like good meanes blessed  
of God ( whose helpe thou must pray for )  
may bring thee vnto some reasonable de-  
tinity in time: vse and apply al these means  
and let praier be iointed with every other  
meanes : and remember what thou hast  
undertaken , and thou canst not without  
danger neglect the Lords worke. The  
Twelue when they were first admitted of  
the Lord Jesus, were not so fit for their pla-  
ces as afterward they were. I speake not  
these things to imbolden any man to thrust  
into a calling without his preparation ; but  
only to aduise for the best, those that are  
already entred, themselues being yet alto-  
gether vnready. Let him vse these meanes,  
and make triall of Gods mercy. It hath fal-  
len out that men very raw at their first en-  
Notfarre  
from in-  
sufficien-  
tring

tring by diligence haue become exceeding fit, while others of good pates, at their entering, by negligence and idlenes, have lost their gifis.

Too farre  
from suffi-  
ciency.

Zach.13.5

But if thou be farre from sufficiency, so that after thy entrance, all thy diligence assisted with prayere vnto God, cannot availe thee, in some mediacritic at the left, to doe thy duty, then know that God hath not called thee to that place. Then the onlie waje of casting thy burden vpon God is, in the feare of God to give quenching, to resigne that place, and no longer either for honors sake or wealths, to stend a blanke, a cipher, a blot, and an impediment either in common wealth or church, and to be an offence in the eye both of God, and all good men: and to seeke to get alowing by honest labour in some calling that thou hast been better fittet vnto. As Zachary reporteth of some idle Prophets in their repentance, in his 13. Chapter, and 9. verse. *That he should no more weare a rough garment (that is, the robe of the profession that he was ynfite for) and he should say I am no Prophet, I am an husbandman, for me taught me to bee an herdiman from my youth.* That is, I was never brought vp, and fittet

for such seruices, as I foolishly did thrust  
my selfe into, and therefore I will leaue  
them vnto more sufficient men. But I was  
brought vp to get my liuing by another  
trade, and thereunto I will betake my selfe,  
that I may eat my bread with Gods bles-  
sing. This is to cast thy burden vpon God.

If thy ambition and couetousnesse did By the  
not make thee intrude, but men had good fault of o-  
opinion of thy sufficiēcy, as Pharaob had of ther men,  
*Josephs* wisdome; & thou hast vsed no cun-  
ning to draw them to haue such opinion of  
thee; but they simply, out of their owne ob-  
seruation iudged well of thee, & imposed a  
charge vpon thee, not beeing yet so ripe in  
judgement & otherwise, as thou wouldest be  
and hadst need to bee, in this case, there is  
a good calling of God, to give thee hope of  
his further help, though as yet thou be but as  
*David* was, the yongest among many bre-  
thren: and the testimony of thine own con-  
science, clearing thee from intrusio, is some  
ease of thy burden. Plead thy honest caling,  
plead thy cleere conscience before God, &  
craue his fauor: & if they that did chuse thee  
wil not discharge thee, prarie to God for in-  
crease of strength, & craue the help of their  
praiers that laied the burden vpon thee, &

**Psalm. 8. 2.** bend thy selfe with good hope vnto thy busines, It is written in the 8. Psalme, & second verse, *that out of the mouthes of babes and sucklings God ordeineth strength.* Hope well therefore (in thy diligent indeuour) of the assistance of God, and remember what the Lord Iesus answered to *Paul*, in the second Epistle to the *Corinthisians*, 12.

**2.Cor. 12. 9.** Chapter and 9. verse. *My grace is sufficient for thee, my power is made perfect through weakenesse.* And what the Apostle saith of himselfe, assisted with this sufficient grace of Iesus Christ, in the Epistle to the *Philippians*, 4. Chapter, and 13. verse. *I am able to doe all things through the helpe of Christ that strengtheneth me.* And make vse of these testimonies, studying, striuing, praying and vsing all meanes and helps for increase of sufficiency: and take that spoken to thee **1 Tim. 4. 15.** that *Paul* speakes to *Timothie* in his first Epistle, the 4. Chapter. and 15. verse: *These thinges exercise, and giue thy selfe vnto them, that it may bee seene how thou profitest among all men.* This is in this case to cast thy burden vpon God.

If thy sufficiency bee good, and thy diligence answerable, so that thy conscience witnesseth that thy labour in the Lords vine-

**Difficultie by opposition.**

vineyard is faithfull labour: but the effect answere not, because there are that oppose their vttermost power against thy labours, to crosse the successe of them: and there is scarce any one good worke that a man of publike calling can take in hand, but the Diuell hath one instrument or other to crosse the attempt, and hinder the successe: so did the sorcerers of *Egypt* withstand the message of *Moses* and *Aaron* comming unto *Pbarao* in the name of the Lord: so did *Rehum*, and *Shimshai*, with their companions, with *Tatnas*, and *Sanballat*, & *Tobiah*, withstand to their vttermost power and cōning, the worke of the *Iewes*, in building the Temple & the walls of *Ierusalem*, after their retурne from captivity. When *Elijah* had slaine the Priests of *Baal*, and sought to bring backe *Israel* to the worship of the Lord, *Iesabell* opposed her selfe and made the Prophet to flie for his life. And while the Apostles preached the Gospell of Christ to the *Gentiles*, the vnbelieuing *Iewes* stirring vp the *Gentiles*, withstood them in all places; as the Apostle chargeth them writing to the *Theffalonians*, in his first Epitile a Chapter, and 15. verse. *They have persecuted us, and God they please not, and are contrary*

1. Thes. 3.  
15.

trary to all men, and forbid vs to preach vnto the Gentiles, that they might be saved. This falleth out many times in this world through Satans enuie : how shall men thus discouraged cast their burden vpon God?

First when thou seest their malice and opposition, be not driuen from thy patience & peaceable minde, lest thou also shouldest either say or doe amisse in thy vnquiet passion. Secondly, vnto this patience, joyn praier vnto God : and in thy praier craue these things of God. First that God will oppole his helpe against their opposition, and hinder their hindering attempts, as the Pro-

Psal. 140.8 prophet doth. Psal. 140.8. saying *Let not the wicked haue his desire O Lord performe me his wicked thoughts.* Secondly craue the assistance of Gods hand vpon thy labour and good endeouour to helpe thee against thy opposites: as the Prophet doth in. Psal.

Psal. 108. 12. saying, *Giue vs help against trouble, for vain is the helpe of man. Through God shall doe valiantly.* Lastly that hee will take thy good enterprise into his hand, and vise thee as his instrument to effect so good a worke by. As also the Prophet doth

Psal. 90.17 in Psal 90.17. *Let the beauty of the Lord our God be vpon vs, & direct the work of our hand vpon*

To cast  
thy bur-  
den vpon  
God.

upon vs, and direct the work of our hands. Surely in this case this is to cast our burden vp-  
on God: if withal whē we see the end to fal-  
out contrary to our godly purpose, we gloryfie  
God therein, supposing, that as God would  
not let *David* build his temple, but reserued  
it to be performed afterward by *Salomon*: so  
God for some secret cause wil not haue that  
goad work finished by thee, but reserueth  
it for some other time & some other persō.

Lastly if thy sufficiency be good, & thy di-  
ligence answerable to thy sufficiency, & the  
worke through Gods help, be answerable  
to thy diligence, but the malice of men mis-  
construe thy work & misreport it, & so bring  
thee into danger & trouble, as *Amaziah* the  
wicked priest of *Bethel* misreported the  
godly seruice of the Prophet *Amos*, and ac-  
cused him to the King, saying, *Amos hath Amo.7.10*  
*conspired against thee, in the midst of the*  
*bones of Israel. The Land is not able to bear al-*  
*his words, so seeking to betray his life into*  
*the hands of cruelty vnder shew of iustice.*

Then the casting of our burden vpon God  
is: First in his name to protest our innocen-  
cy, and that we haue done our duty with an  
honest hart as God commanded vs: So did  
*Amos* in the same 7.cha.& 15.v.saying, *The*

Difficult  
by miscon-  
struing.

To cast his  
burden vp.  
vpon  
God.  
Amo.7.15

Lord tooke mee as I followed the flocke as  
said vnto me, Go prophete to my people Israel.  
So also did *Ieremy*. When the Priests and  
false Prophets, and the multitude of the  
people had laied hands vpon him in the  
Temple, and went about to kill him for his  
preaching, hee said vnto them in his 26.  
chap. and 12.ver. *The Lord hath sent me*

*Ier.26. 12. prophetic against this house, and against this  
Cittie, all the thinges that you have heard.* And  
thine innocency being thus protested and  
made knowne, then secondly turne thee  
vnto God, and rest vpon him. Hee is the  
true discerner of al mens doings, to whom  
it is manifest, even with what minde they  
are done; and he is the Judge of all men, of  
all their doings, and he will reward them  
that truly serue him. Therefore taking no  
discomfort at the iniustice and vnthankful-  
nesse of men, pray God to iustifie thy  
well doing: thou hast a promise of such

*Psal.37. 6. He shall bring forth  
thy righteousnesse as the light, and thy judg-  
ment as the noone day.* And pray him to re-  
member thee; and giue thee thy reward in  
heauen, because on earth, good seruices are  
not worthily valued: and in expectation of  
that reward, comfort thy soule in this case.

This

This is to cast our burden vpon God.

The fist branch of our burdens, is the Lusts of the flesh fighting against the soule. The multitude of our corruptions, and the law of sin in our members, so potent and strong, that wee cannot doe the good wee would (in doing whereof God shoulde be serued) and the euill we would not, that we doe (by doing wherof the Diuell is serued.)

This is a grieuous burden to an honest minded man, that is desirous to please God and keepe a good conscience. He considereth who made him, and desireth to glori-fie his Creator. He considereth the manifold mercies of God towardshim, and desireth to approue himself a thankfull man. He respecteth the end both of his creation and of his regeneration, and desireth to come neare vnto God, and to haue fellowship with his redeemer, and to resemble him in holinesse and righteousnesse; Hee seriously thinketh vpon the end of vertue, and reward of vice, the fist to bee eternall life, the other to be eternall destruction: & with his whole heart and soule hee desireth and striueth to auoid euill, which hee abhorreth, and to doe good which hee lovest; And while hee striueth to goe on in

A very  
grieuous  
burden.

Rom. 7.  
23.

Rom. 7.24.

this course, nothing hindereth him more than the root of sinne that is deeply fastened in his owne flesh. The dettill offereth a temptation, and his false flesh yeldeþ presently vnto it. The flattering world presenteth shewes of vanitie, and the flesh greedily imbraceth them. Occasions are offered and presented vnto ouries, and our traiterous flesh suddenly apprehendeth them. And our actions fall out to bee sinfull and euill, sometime at unawares, before wee haue leasure to consider what wee ought to doe; sometime against foresight, and against reppressing will. For as the Apostle saith in the seuenth to the *Romanes*, & twenty three. ver. that corruption that is in our flesh, (which for the authority that it usurpeth in vs, and for the power it exerciseth hec calleth Law in our members; that leadeth us captive unto the Law of sinne that is in our members. And we are compelled in the campe of our enimies to serue against our beloued Lord. And this is no small grife ynto the sanctified soule. How heauie this burden is, the Apostles words doe teach vs in the forenamed place, crying out for it in the seuenth Chap. to the *Romanes* and 24. verſe

verse, O wretched man that I am, who  
shall deliver me from this bodie of death?  
It was ynto him more bitter then death  
that sinne was of such power in his mor-  
tal bodie.

Vpon men groing vnder this burden, These  
compassion is to bee taken, both in regard men are  
of God, whom it grieued them to offend  
and dishonour: and also in regard of them-  
selues, so intangled and indangered, not  
by forraigne malice, but by their owne sin-  
fulness.

First, therefore for the ease of such o; Matter of  
overcharged soules, to give them some com- comfort  
fort; notwithstanding the continuance of for them.  
their burden, these things are to be consi-  
dered.

First, that where G.O.D hath given  
a heart grieued for these infirmities, he  
never imputeth to them the sinnes that  
they commit, their broken and grieued  
hearts being a pleasing sacrifice to him;  
according to that saying of the Prophet  
in the fiftie one Psalme, and seuen-  
teenth verse, *The sacrifices of God are a contrite spirit: a contrite and a broken heart* Psal. 51.17  
*O God, thou wilt not despise* So that God  
taketh more pleasure to see them sorrow,  
for

for their committed sin, then hee doth dis-  
please for the sin that they commit; for  
sin is common to al mankind, and we can-  
not chuse but doe sinnes while wee live in  
the flesh: But to mourne, and to bee  
grieved for sin; to striue against it, and not  
to commit it but with dislike and offence  
taken for it, is proper onely to them that  
truly loue the Lord.

Secondly, though they cannot attaine  
vnto such perfect holinesse vpon earth as  
they desire, nor vnto such an absolute con-  
quest ouer their corruptions, and such a full  
measure of mortification that sin shal have  
no life nor power of moving in them: yet  
their good will being true and vnfaidned,  
and their holy desire being sound and not  
dissembled, is before God awell accepted  
as if they were altogether without sinne:  
therfore is it that God requireth the heart,  
saying In the 23. of the Proverbs, and 26.

Prou. 23. 26. *My sonne gine mee thy heart, and let  
thy eies delight in my waies. Hee that can  
by the mercie of God attaine vnto this, to  
delight in the waies of God, and to haue a  
sound heart within his weake bodie, hee  
hath attained vnto as great perfection of  
holinesse, as this present life is capable of;*  
if

if that desire and delight of his bee joined  
with knowledge and vnderstanding, so  
that he be free from their cirour whom the  
Apostle speakest of in the 10. Chapter to  
the Romanes, the third verse, saying, *They* Rom.10.3.  
*being ignorant of the righteousnesse of God,*  
*and seeking to establish their owne righteous-*  
*nesse, have not submitted themselves to the*  
*righteousnesse of God.* A single good in-  
tent without knowledge, is the deuotion of  
fooles; it hath no true comfort tied vnto it:  
it sauteth not from destruction: it leadeth  
men blindfold and sleeping into hell. But  
when men haue learned out of the word of  
God, what he requireth, and what is their  
dutie, and vnto that knowledge ioine a  
true desire to doe their duties then vnfai-  
ned desire is before God esteemed as per-  
fect workes: therefore doth Paul say in the  
13. to the Romanes, and 10. verse, *Loose* Rom.13.  
*the fulfilling of the Law.* And in his first E- 10.  
pistle to Timothie, the first Chapter and 5.  
verse, *The end of the Commandement is loue* 1.Tim.1.5.  
*out of a pure heart, and a good conscience, and*  
*of faith vnfained.* The Law requireth no  
more but loue (which will never bee idle)  
and that obtained, the Law hath attained  
his true end in vs. And to him that thus lo-  
ueth

ueth,asmuchis due , as vnto him that perfectly fulfilleth the Commandement.

Thirdly, to him that this in heart doth  
reth (while he here liueth) ful, perfect and  
absolute holinesse , that which he desired  
shall in due time be granted, with growing  
grace in the meane while. For when dead  
commeth, in which he putteth off sinnefull  
flesh, he shall put off sinne and all corruption  
together with the flesh, and thenceforth  
he shall offend his God no more , nor be in  
any danger of offending him. For as its  
said in the sixt Chapter to the Romane, and

Rom. 6.7. 7. verſe, *He that is dead, is freed from ſinne.*  
Both from the act of ſinne, and also from  
allientation to ſinne. And when hee shall  
receive his body againe in the resurrection,  
he shall receue it, renewed and purged  
from that corruption that was in it befor.

2. Cor. 13. For the Apostle ſaith in the first Epiftle to

the Corinthians, the 15. Chapter, and the

24. verſe *The body is ſore in corruption,*  
*and is raised in incorruption.* By which incorruption  
hee vndeſtandeth not onely an estate of ſtrength and health, whereby it  
ſhall bee freed from that decaying that it  
was ſubiect to before; in regard whereof,  
we ſcieuued it heere with daily food to re-

paire

sake the daily decaies : and also freed  
 from sicknesse and paine that it suffered  
 here before, in regard whereof, we tooke  
 much phisike to ease the paine of it, and  
 to maintaine the health of it. But he vnder-  
 standeth rather an estate of purenesse and  
 holinesse, whereby it shall bee freed from  
 sinning and offending God, and shal stand  
 and remaine for euer, purged and cleansed  
 from all sinfullnesse, and in as perfect sancti-  
 ty as the blessed Angels of God. And this  
 true holiness heere, shal there be fully con-  
 summated. These are matters of comfort  
 to cheere his heart that is grieved with the  
 burden of his owne corruptions, not suffe-  
 ring him to serue God as hee would. His  
 defaults displeasing him shall not bee laid  
 to his charge. His loue and true desire shall  
 bee accepted as if his life were without all  
 fault. And hereafter he shal be wholly freed  
 from all corruptions. In the meane while,  
 how may hee for his easse, cast his burden  
 vpon God? How to  
cast this  
burden  
upon the  
Lord.  
 For the casting of this burden vpon God vpon the  
 these are good rules, profitable, seruing to By study-  
ing in the  
word of  
God.  
 procure ease, and whereby strength against  
 the corruptions and lusts of the flesh is ob-  
 tained: First, let him bee diligent in the

Study

**Psal. 119.  
105.**

study of the word of God, which David calleth in the 119. Psalme, and 105. ver. yong  
a lanterne vnto our feet, and a light vnto  
the paths. Because in the spirituall darknesse,  
God over shadowing our soules in this world,  
that of our selues we canot see and finde  
the paths of righteousnes, if a man take vpon  
him the word of God, like a shining ligh  
it discouereth vnto him the way, wherin  
he shold walk: it teacheth him what to do  
& what to leaue vndone, & guideth him  
right against the seducings of his own lusts.

And such force it hath, euen in those men  
in whom their corruptions are most strong:  
as for example, in yong men in whom ther  
is more pride of wit, and more stubbornnes  
of will, then in men of other ages: in them  
the word of God is powerful to make them  
advised, and to humble them. David asketh  
a question in the 119. Psalme, and 9. verke,

**Psal. 119.9** saying, Wherewithall shall a yong man  
dresse his way? and he giveth answer in the  
next words, saying, in taking heed thereto  
according to Gods word. Such an excellent  
helpe against the seducing lusts of the flesh,  
is the word of God. So that, if a man be  
burdened with his corruptions, doe take heed  
thereto, though hee were as proud witted,  
and

a Dauid as stubbornly wilfull, as were those  
5. verayong men the sonnes of Jacob that commit-  
me unto the outrage at Shechem : yet the word  
of God will bring down his proud witt, and  
world, to reclame the froward will of the very disso-  
ndeone gallants of the world.

And this doth Dauid, beeing yet but a  
yong man, affirm out of experience in him-  
selfe, saying Psal. 119., 98, *By thy comman-  
dements thou hast made me wiser than mine  
enemy, that is, for they are ever with mee,  
I am a continual student in thy command-  
ments. I have more understanding then  
my teachers, for thy testimonies are my medi-  
cation : that is, my minde is alwaies vpon  
thy testimonies. I understand more then the Psal. 119.  
ancient because I have kept thy precepts : that 98.  
is, age teacheth much by obseruation and  
experience; but Gods word teacheth more.  
I have refrained my feet from every euill  
wacie, that I might keepe thy worde. While  
a man is carefull to keepe Gods word, and  
to doe after that rule, hee shall with much  
caselarne to eschew euery euil way : so  
that if the man that is burdened with the  
law of sinne in his members, will study  
in the word of God to take his direction  
from thence, hee casteth his burden vpon  
God, and shall finde helpe.*

Se-

By compa- Secondly let him frequent the company of good men, and obserue their behaviour in whom he seeth greater power to subdue and keepe vnder disordered lusts, then in himselfe. And if the word of God give him a rule how to keepe vnder his raging lusts, these men will give him an example & pattern how to doe it; and a very simple workeman, when hee hath not onely rule giuen him to direct his iudgement, but patterne also laid before him to direct his hand, will very easily with this double helpe learne to doe his businesse in reasonable goodmanner.

And vnto this help vnder God, the Apostle doth send vs in his Epistle to the Ph  
Phi.3.17. lippians, the third chapter and 17.verse, say-  
ing, *Brethren, be followers of mee, and look  
on them which walke so, as you haue vs for a  
example.* A man meeterly ignorant of the  
waie, following step for step a skilful guide  
going before him, will very safely come to  
the place that he desireth. So shalt thou doe  
in the way of godlinesse, if thou keep com-  
pany with the godly, and marke their be-  
haviour to doe thereafter. Austin hauing  
Austin,in. respect to this rule: vpon the 56. Psalme,  
Psal.56. saith thus, *Si deficis in praecepto, confortare in*

exempl. If the precept alone suffice not, but thou failest in keeping it, strengthen thy selfe by looking to the example.

Men are very apt to be led by examples, and are easily transformed into the manners of those whom thy keepe company with: neither wil their fellowship hold long that do not conforme themselues one to another's manners. David saith in the 18. Psalme, and 25. verfe, *With the godlie thou wilt shew thy selfe godly, with the upright man thou wilt shew thy selfe upright, with the pure, Psal. 18.25 thou wilt shew thy selfe pure, and with the froward, thou wilt shew thy selfe froward.* The Prophet speaketh this of God, and we may safely speake it of men. Among the godlie, thou must shew thy selfe godly, learning and practising their godly behauour; else they will haue small pleasure in thy company. And among the wicked thou must doe as they doe, else they will soone bee weary of thee, and flic thy felowshippe. The company therefore of the godly can not but bee a greate helpe vnto thee vnder God, to learne to subdue and keepe vnder thy vnruyl lustes, if thou conuers: with them, and dailie seest before thine eies, the sober carriage of graue

and mortified men, and daily striuest to conforme thy selfe to their manners: this is a good degree of casting this burden vpon God.

By shunning occasions that prouoke to sin,

Thirdly, let him shunne all occasions, that may allure & prouoke him vnto those sins, that by the corrupt lusts of his heart he findeth himselfe most subiect vnto. As for example, if his infirmity bee pronenesse to anger and wrath, let him auoid the company of contentions and foward persons that are apt to prouoke. Let him not take knowledge of euery petty wrong that is done vnto him, nor harken vnto them that will tell him this or that tale, what other men say of him, lest sodenly he bee distempered. If his infirmity bee a pronenesse to drunkennesse (as there are many that when they are at it, can keepe no measure) let him auoid the company of pot-companions, let him shun the places, and abhor the ceremonies of great drinking: and not delight himselfe to behold the colour and sparkling of good wine. If his infirmitie be a pronenesse to adultery and such vncleannessse, let him shunne the haunt of harlots and their houses, and all wanton company, and not to cast his eie vpon deceitfull and be-

bewitching beautie : and so concerning all other sinnes that his heart delighteth in.

This rule the holie ghost giues vs in many places. *Salomon saith in the sixt of the Prouerbs, and 24. verse, Keepe thee from the wicked woman, and from the flattery of the tongue of the strange woman : desire not her beauty in thy heart, neither let her take thee with her eie-lids.* Her company, her countenance, and her words, all these are enticing occasions, and all these *Salomon warneth him to shun that would not be betraied by his own frailty to commit that sinne.* In the *Pro.22.24* 22. of the *Prouerbs*, and 24. verse. hee saith. *Make no friendship with an angry man, neither goe with the furious man, lest thou learne his waies, and receive destruction to thy soule.* Company and fellowship with the foward will make thee also foward. in the 23, of the *Prouerbs*, and 31. verse, hee saith, *Looke not thou upon the wine when it is red, and when it sheweth his colour in the cup, and goeth down pleasantlie, in the end thereof it will bite like a serpent, and hurt like a cockatrice.* The beautifull colour, and pleasant mouing of the wine in the cup, are prouocations to drinking: hee that woud not be ouertaken, must shun these prouocati-

ons. Generally this is a very good rule for him that feareth the violence of his owne sinfull lusts , to flic all occasions alluring and prouoking vnto sinne. Hee that would not bee strangled with the hooke, let him not plaie with the bait and nibble at it : the diuell and the world deceiue by such meanes. Hee that is burdened with the lusts of his flesh , and desireth ease to his grieued soule, by casting his burde vpon God, let him shun these occasions diligētly. Hee that would not be hurt with the Lions claves , let him not come neere vnto him.

In the fourth place, let them often thinke vpon the iudgements of God threatened against sinne , and executed vpon sinners, that yeeld and suffer themselues to bee led away by their lusts. The threatnings hee shall find euery where in Gods word ; and the executions in the world. Let him also meditate vpon the mercies of God promised vnto vertue , and performed vnto the vertuous that walke in the spirit, and putting vpon them the Lord Iesus Christ, they take no care for the flesh to fulfill the lusts of it. The promises he shal meet with euery where in Gods word ; & the performances in the world, but especially in the Church, and

By thin-  
king vpon  
Gods iud-  
gements  
and mer-  
cies.

and among the godly, whose companie hee  
was aduised before to frequent. These  
things obserued, will breed in him the feare  
of Gods power, and loue of Gods mercie:  
Which two will be vnto him helps of great  
seruice against the lusts of his owne heart,  
while on the one side the feare of God will  
make him walke in humilitie, and on the o-  
ther side, the loue of God will make him  
to serue God with gladnesse. This is a very  
good way of casting this burden vpō God.

Fiftly and lastly (but continually and fer- By praier  
uently) let him pray vnto God for his for grace.  
grace to be giuen, continued, and increased  
to him. For as the flesh (that is, corruption  
in vs) lusteth against the spirit; so the spirit  
(that is, the grace of God in vs) lusteth a-  
gainst the flesh. So *Paul* incumbred with  
the messenger of satan buffetting him (by  
which name hee vnderstood the burden of  
his troublesome corruptions) praied vnto  
God, if it might bee, to bee freed from it.  
For all power to preuaile against sinne, and  
to get the mastery ouer corruptions, is  
obtained by the gift of God, and by the  
worke of his grace in vs. Therefore doth  
*David* pracie to God in this manner, in the  
119. Psalme, and 33. verse. *Teach mee O psal. 119.*  
*Lord, be waise of thy statutes, and I will keepe 33.*

2. Cor. 12.  
9.

it vnto the end. Give me understanding, and I will keepe thy Law, yea I will keepe it with my whole heart: Direct me in the paths of thy commandements, for therein is my delight. Incline mine heart vnto thy testimonies and not to covetousnesse. Thus earnestly doth he contend with God by praier, to be assisted with his grace: which if hee may obtaine, hee feareth not to premise vnto God sound obedience, notwithstanding whatsoeuer corruption abiding & mouing in his flesh. And so must every man doe, that is incumbred with his own withdrawinge lusts. This course shall not bee idle. What answer God wil giue vnto such praier, we may see by the answer giuen to Pauls praier, by him offered to God vpon like occasion. For when hee had intreated God that his troublesome lusts might depart from him, he received this answer in the second to the *Corinthians*, the 12. Chapter and 9. ver<sup>e</sup>, *My grace is sufficient for thee: my power is made perfect through weakness*. God will surely assist vs with sufficiencie of grace, and when we are most weake, then will hee most of all magnifie his power in helping and guiding vs, that our sinfull lusts shall not rule in our liues. To take these

these courses, is to cast our burden vpon the Lord , when the lusts of our flesh proue a burden vnto vs.

The sixt and last branch of these burdens is accusing thoughts, disturbing peace and breeding terrors of conscience when it pleaseth God to bring to our remembrance our sinnes past, and to set them in order against vs, allowing satan to be the muster-master : Who priuie to our sinnes, and to all circumstances concurring in the doing of them , presents them vnto vs in their true colours , amplifying and aggrauating our ignorance that would not learne , our contempt of God whose will we knew, yet had no care to doe it ; our vnthankfulness , our pride, our crueltie, and our vncleanness, with whatsoeuer other thing that may make our sinnes fearefull vnto vs : not forgetting to let vs see withall, what wrath from heauen , and what torment in hell those sinnes haue deserued.

This is a most grieuous burden , breeding desperation in the wicked, and vnspeakable feare in the elect . Hee that of all the sonnes of men was best able to beare this burden, and had the greatest assurance against it, euен Iesus Christ the sonne of

God, when hee bare the burden of our sinnes imputed vnto him (beeing in himselfe most pure from sinne) hee did because of this burden, offer vp praier and supplications with strong crying and teares, and was in feare, and did sweat blood, and complained as one forsaken of God. Let vs now consider what it is to cast this burden vpon God.

To cast this burden vpon God. And in this busynesse, because the Deuill taketh aduantage from every the least circumstance of our sinne, that may make for him, to increase thereby our feare and trouble of minde, therefore it will be meet that wee also examine and marke the circumstances of the sinne, that our soules are charged withall, to see, if wee can finde any the smallest hole, through which the light of hope may shine vnto vs. And it may fall out vnto vs, as it did to the Prophet Ezechiel, in his eight Chapter and seuenth vers. Who beeing entred in at the gate of the Court, hee looked and behold an hole was in the wall. Then the Lord bade him digge in the wall, and when hee had digged in the wall, behold there was a doore. The little hole which at the first hee espied while

Eze.8.7.

while hee attempted to digge, became a doore, by which hee entred with ease. So the least hole that wee may spie in the circumsta[n]ces of our sinnes, through which, hope of Gods mercie may shine vnto vs, if wee take vnto vs the instrument of praier, and digge therewith, may and will proue vnto vs a doore of mercie. For the mercy of GOD is like a floode that overfloweth : but where the waters of a flood finde but a small hole to issue thorow at the first, by continuance, they weare the hole greater ; make passage for themselues, and runne at the last like a strong stremme that cannot bee stopped : so the mercy of GOD, appearing first at the hole of a small circumstance, if thou continue in praier, and attend vpon God, will worke it selfe freer passage, and in the end shine in full brightnesse in thy conscience, and the Diuell shall not be able to darken the comfortable and glorious light of it.

First therefore let the afflicted sinner consider and weigh well the manner of his tentation, whether hee bee vrged in a di[n]erally or distinct manner with any particular sinne, particu-

Consider  
whether  
thou be  
vrged ge-  
nerally or  
particu-  
larlie.  
or

or whether he bee more confusedly vrged, and in a generall manner, that hee hath an euill heart, and is an hypocrite, and louer not the Lord; for satan (that by Gods permission vrgeth against vs his tentation) findeth in some men particular matter of enormous sins, as of murder in *Cain*, adulterie in *David*, and idolatrie in *Moses*; into which particular sinnes they haue broken licentiously with great boldnesse. Where he hath this aduantage from our former violent courses, he will be sure to vrge it to the vttermost, as making much for him to drive vs into despaire, to say with *Cain* in the 4. of *Genesis*, and 13. verse,

*Genes. 4. My punishment is greater then I can beare.*  
*13. Ocas Musculus reads it, agreeable, as hee Musculus saith, to the Hebrew: Maior est iniquitas mea quam ut remittatur.* that is, Mine ini-  
 quitie is greater then can bee pardoned. In some others hee findeth no such grosse sinnes, but they haue walked ciuilly and modestly. And where they did sinne (though that were very vsuall, yet) they sinned of infirmite rather then of pride, and vpon prouocation rather then vpon free choice. Heere hee hath not ad-  
 uantage as in the former. And therefore in

in a more generall and confused manner  
evergeth against them their corruptions,  
but especially hypocrisie and an vnsound  
heart, that they did abstaine from grosse  
sinnes, not out of any hatred that they  
did beare against such vyle sinnes; but one-  
ly for feare of the peoples speech: and ra-  
ther for want of meanes and opportunitie  
to accomplish them, than for want of any  
good will, if time and place, and other  
things had beeene answerable.

If it bee a  
generall  
and con-  
fused ten-  
tation.

And if thou finde that thine is such a ge-  
neral & confused tentation, as namely, that  
thou didst never rightly know, nor loue,  
nor feare God; and that thine heart was al-  
waies, or now is, an euill and hypocriticall  
heart; thine estate is so much the more easie,  
that in the daies of thy securitie (while  
thou didst walke according to the course of  
this world, and after the Prince that ru-  
leth in the aire, euen the spirit that wor-  
keth in the children of disobedience, yet)  
God suffereth not the diuell to thrust thee  
into presumptuous sinnes after the manner  
of others, and into grosse and desperate  
sinnes against all rules of honestie, where-  
with hee iwright now in the time of this  
temptation, torment thy conscience:

This

This affordeth much aduantage vnto the  
that the deuill findes no grosse particu-  
sions to vrge and presse thee withall.

Such is  
the origi-  
nall estate  
of al men. Here let the afflicted man first consider  
that hitherto his case is no whit worse  
than the case of euery man that commeth  
into the world. For *David* doeth tell vs  
that the best man, euen hee that proued  
afterward a man after Gods owne heart,  
yet out of his mothers wombe, yea out of  
his fathers loines, proceedeth a sinful  
creature, continuing so, till God bestow  
some particular grace vpon him for the  
conuersion of him. Making himselfe an  
instance hereof, he thus speaketh in the 51.  
Psalme, and fifti vers, *Behold I was born*

*in iniquitie, and in sinne hath my mother con-*  
*ceived mee.* And *Paul* doeth tell vs that  
the holiest man, euen he that proues afterward  
a chosen vessell to beare witnesse to  
the name of **I E S V S C H R I S T** before  
kings and nations, yet in his originall  
estate, and in his first yeres, he is the childe  
of wrath, and dead in trespasses and sinnes,  
as othermen, till God looke vpon him  
in mercie, and renew him. Making himselfe  
among others an instance heereof, he  
thus speaketh in the second Chapter to

the Ephesians, and the first verse, You haue Ephe. 2.1.  
to the gathered that were dead in trespasses and  
particulars, wherein in times past yee walked acco-  
all.  
opidre, according to the course of this world, and after  
worshipe prince that ruleth in the aire, even the  
mmed spirit that now worketh in the children of dis-  
tell vs.  
proud obidre, among whom wee also had our  
e heart conversation in times past, in the lusts of our  
a out of flesh, in fulfilling the will of the flesh and of  
sinfull the mind, and were by nature the children of  
bestow wrath as well as others. Paul was as bad as  
for the selfe at the Ephesians, and the Ephesians as bad as  
elleth vs, that there is both generally  
the si and particularly in all men and in euery  
s born man, a heart both wicked and deceitfull:  
er con- wicked to doe that which is euill, and de-  
s that ceitfull, to dissemble in the doing of it,  
; afte- and to make shewes, and pretences,  
esse to and excuses, that it might bee thought not  
before to doe euill. And this wickednesse and  
childe hypocrisie to bee so deepe, that it decei-  
finnes, eth not onely others, but eu'en the wicked  
him- man himselfe, that flattereth and pleaseth  
; him- himselfe with his owne pretences, and per-  
ter to wadeth his owne soule, that all is well: and  
the only God is able to finde out his hypocrisie.

His

his words are in the 17. chapter, and nine  
*Iere. 17.9.* verse. *The heart is deceitfull and wicked*  
*beyon all things, who can know it?* In the *Eccl. 7.22.*  
*search the heart, &c.* And *Salomon* telles  
in the booke of the Preacher, the 7.chap-  
ter. 22.verse, that *surely there is no man*  
*upon the earth, that doeth good, and sinne*  
*not.* And knowing this to bee generally  
true, he challengeth euery man that think-  
he can say any thing to cleare himselfe,  
saying in the 20. of the Proverbs, the 9. ver.  
*Prouo. 20.9. Who can say, I haue made my heart cleane,*  
*I am cleane from my sinne?* So that this is  
the condition of all men, till God in his  
mercy mould them anew by his grace: then,  
they are altogether such as thou in  
thy troubled heart art challenged to bee  
men of an euill heart full of wickednesse  
and hypocrisie, that neither know, nor  
loue, nor feare God.

**Yeeld to be as thou art charged, and take it as a warning art, and withall say vnto thy soule, for this to turne to J** haue no more cause to despaire of Gods **God, and craue his grace for conuersio.** Therefore when thou art vrged with such a generall and confused tentation, yeeld it to be true that thou art charged withall, to strive not to make thy selfe better then thou a warning art, and withall say vnto thy soule, for this to turne to J haue no more cause to despaire of Gods mercy then *Dauid* had, that was such a one in his birth: then *Paule* had, that was such a one

and nynone vnto the day of his conuersion: then a-  
cked any other, and all other Gods elect, and best  
e Lamb beloved children, that are, and abide such,  
tellest till God looke vpon them in his fauour.  
7. chap. And now that mine eies are opened, by this  
man in affrighting of my soule to see my bad con-  
dition, which I saw not before, J will make  
generally haste vnto the Lord, and will craue that  
think grace at his hands, that I now want. And  
mself I will doe as the sicke man doth, who fee-  
e 9. ver. ling paine in his fl. sh. maketh that his oc-  
clean casion to craue the Physitians helpe, not  
this yeelding faintly to death because he is sick,  
in hi but therfore seeking to secure his life. Euen  
ace: so I, feeling feare in my soule, crept in by  
thou means of these accusing thoughts: and sec-  
to be ing the danger that the finne that I am  
edness charged withall puts me vnto, I will vpon  
w, no that occasion now begin to pray heartilie  
unto God the Physitian of our loules. The  
Apostle faith in the 11. chapter to the Ro-  
manes, and 33. verse, that God hath shut vp Rom. 11.  
all in vnbeliefe that he might haue mercy vp: 32.  
wall. And why should I doe my selfe so  
greate wrong, and the great mercy of God  
also, to beleue otherwse, but that God  
hath holden me thus long shut vp and fast  
bound in the prison and fetters of my owne  
one

vnbelife, and naturall infidelity and wickednesse, that I might the more deereley esteeme of his mercy in freeing mee, and that his mercy might be, euен to his owne name the more honourable, in conuerting me. This is a hole in the wall of hope: digg here by hearty praier, and a doore of mercy will be opened vnto thee.

**And haue  
care of the  
body to  
helpe the  
weakenes  
of it.**

And I further aduise this afflicted man, when he feeleth himselfe entred, or entring into this feare, and confused kind of tentation, that he will haue some care of his bodies health, and craue the aduise of some Godly and learned Phyfitian, for such confused feares are not alwaies matterly spirituall tentations, but they do often arise from some naturall decay in our bodily health, and from some distemper of humors in vs: great is the affinity betweene the soule and the bodie: and the proper passions and diseases of the one by the reason of that affinity, make the other to bee euill affected: if therfore the body bee craised, it wil make the mind also to be diseased. And where the humor of melancholy is predominant, and is not kept in any euuen proportion in vs, it naturally driueth vs into deepe, dull, sad, heauy, and fearefull thoughts and imagina-

imaginacions, and causeth doubting and distrust, and with a little helpe of the wicked aduersarie, it will quench hope, and breed despaire in vs. And the diuell is cumming to iudge of our distemperature, and where he findeth such weaknesse, hee will worke vpon it, as hee worketh vpon the sanguine and pleasant mans disposition, to make him wanton and careles of God: and as hee worketh vpon the cholericke and haſtie mans disposition to make him wrathfull, and sudden in mischiefe, so hee will not faile to be busie with the man in whom melancholie aboundeth, to make him full of feare, and void of hope. And lamentable are the effects, that often follow, where he findeth such matter to worke vpon. The wise Christian therefore that is affrighted with this confused kind of tentation, in tearmes of generall accusation, must not neglect to relieue his bodie, and to remoue from satans hand that euill humor that hee maketh so dangerous vſe of. This is a thing that the afflicted man oftē despiseth as carnall counſel. And indeed it were carnal counſel, if it ſhould be required ſingle, without recourse vnto God by praier: but it hath bin found by the mercie of God to haue beene profitable counſel.

L

To

To take these courses in this confused and generall kinde of temptation , is to cast that burden vpon God.

In distinct  
and parti-  
cular ac-  
cusations.

But if it fall out that thou be vrged more distinctly with some particular sinne, one or many, then hath satan espied against thee some speciaall and particular aduantage in thy doings. It behoueth thee now to looke closely to thy selfe , and to marke if thou maiest espy any hole in the wall of hope to digge in, that a dore of mercie may be opened vnto thee.

Consider  
if the sinne those sinnes were committed in the time  
were com-  
mitted in  
time of  
ignorance.

In this case consider whether that, or of thy ignorance, when thou knewest not well what was lawful or vnlawful for thee: or in the time of knowledge when thine owne heart could tell thee that such things were not lawfull to be done. For if they were done in the time of ignorance, when perhaps thou mightest thinke it lawful, yea, good, yea, necessarie for thee to doe so, as *Saul*, after called *Paul*, thought it lawfull, good and necessarie for him to persecute the name of Iesus , and to cast into prison them that called vpon that name, as hee said before king *Agrippa*, in the 26. of the *Acts*, and 9 verse, *I verily thought in my selfe that*

*Acts 26.9.*

that I ought to doe manie contrarie things against the name of Iesus of Nazareth. Or if thou didst not thinke it to bee lawfull, good and necessarie for thee, yet thou didst not thinke, or at least didst not know it to bee euill for thee to doe it; then this very circumstance maketh thy burden much lighter, and in the wall of hope, a hole appeareth, wherein if thou digge by praier, it may proue a dore of mercie. For though ignorance doeth not excuse, much lesse iustifie; and the discharge of that sinne will cost thy soule some teares and praiers and other like courses of a contrite heart: yet with more ease wil the terrors of it be overcome, then if it had beene done against knowledge. Hereto pertaines that saying of our blessed Sauiour, in the 12. Chapter of Luke, and 47. verse, That servant Luke 12.  
that knew his masters will and prepared not 47.  
himselfe, neither did according to his will, shall be beaten with many stripes: but hee that knew it not, and yet did commit things worthy of stripes, shall be beaten with fewer stripes. By these stripes some of the fathers understand, not torments in hell of different rigour (though it cannot bee denied but the condition of some in hell shal bee

more tollerable then of some others) but thereby they vnderstand those gripes of conscience that prouoke praiers, supplications, strong cryings, and teares, out of a heart beset and straitned with fierce accusations, conuinced guiltinesse, and feared condemnation. And these assaults, they say shall be more hard against the conscience of him that sinned against knowledge in a presuming manner, then against the conscience of him that sinned in ignorance in a weake manner, that is, of weake-nesse yeelding, rather then of pride daring. For it may bee alleged for the ignorant man, that if hee had knowne such a thing to be euill in the sight of God, he would not haue done it: no such thing can bee said for him that presumed againt knowledge. For such an one sheweth contempt of God, and of his reuealed wil, which the ignorant man cannot be charged withall: hee groaneth onely vnder the burden of humane errour and frailtie, but the other lieth vnder the burden of malice and presumption.

What hee  
must doe  
that sin-  
ned of  
ignorance

Therefore when our afflicted man, pres-  
sed distinctly with some particular sinnes,  
findeth that they were the sinnes of his ig-  
norance,

norance, let him not thinke himselfe therefore free. For to be ignorant of that which is our duty required of God, is of it selfe a great sinne : and if his ignorance be affectate ignorance, as in them that refuse to bee taught, and contemn the meanes of knowledge, such ignorance differeth little or nothing from malice : but let him pray vnto God in hope, & let him pleade before God euē his ignorance, not as an excuse, much lesse as a iustification of his faulfe, but as a motiue by which the Lord is often led in his free mercy to forgiue sinnes.

And for the encouraging of his heart, let him remember the examples of them, to give him hope, whom vpon their repentance and conversion to God, mercie to the forgiuenesse of their sinnes of ignorance, hath beene granted. Peter in a Sermon of his, made vnto the multitude that came together to see the lame man whom hee and John had healed, chargeth them with a grieuous sinne, saying in the third of the Acts and 14. verse, *You denied the holy one and the iust, and desired a murderer to bee given you, and killed the Lord of life, whom God raised from the dead,* whereof wee are

Examples

to give  
to him hope

L 3 *witnesses*

witnesses. This was a great sinne to kill the sonne of God, and to make more reckoning of, and to shew more fauour vnto a knowne murderer, then to him that came to save them. But this their fact hee saith was of ignorance in the 17. verse of that

Act. 3. 17. 2. Chapter. *And now brethren I know that through ignorance you did it, as did also your gouernors.* For though the *Jewes* were verely malitiously bent against Iesus, yet many of them knew him not to be the Lord of life, & to be the holy one of God: neither did they persecute him in that name. Therfore doth Peter say vnto them in the same Chapter,

Act. 3. 19. and 19. verse, *Amend your liues, and turn, that your sinnes may be done away.* Heere is mercy offered and assured vnto them that amend their liues & turn vnto God, namely that all their enormous sins which they ignorantly committed, shall for euer bee done away. And memorable is the example of the blessed Apostle *Pau*l: his sinne was persecution against the name of Iesus Christ; his proceeding in it was furious without all compassion, raging against men & women that called vpon that name, and casting them into prison in al places, where he could find them, and had power against them,

them, in such sort, that he became famous, or rather infamous for his cruelty, so that *Ananias in Damascus* could say to the lord Jesus of him, in the 9. chapter of the *Acts*, and 13. verse, *Lord I have heard by many of this man, how much evill he hath done to thy saints at ierusalem.* Moreover, *beere he hath authority of the high Priests to binde all that call upon thy name.* And yet this man had his sinnes forgiuen, and was received into fauour, and had all the degrees of holy honour done him that can bee done on earth to any among the followers of Iesus:

For first, he was called to the knowledge and faith of Iesus, and was made a true belieuer.

Secondly, hee had honour not onely to belieue in him, but also to suffer for his sake, and was made a true confessor and Martyr.

Thirdly, hee was also an excellent instrument to drawe to the knowledge and faith of Iesus; and was made a Teacher & an Apostle. And al this was the more freely done to him, because he sinned of ignorance, and knew no other but that it was lawfull and holy for him to doe so. Hearc what himselfe

1.Tim.1.  
12.

saith hereof in the first Epistle to Timothee,  
the first Chapter, and twelfth vers. I thanke  
him that hath made me strong, that is Christ  
Iesus our Lord, for hee counted me faithfull,  
and put me in his seruice, when before I was  
a blasphemer, and a persecuter, and an oppres-  
ser. But I was received to mercie, becausel  
did it ignorantly through vnbeliefe. Ignor-  
ance and vnbelye are not things pleasing  
vnto God, by their merit obtaining pardon  
of all the sinnes growing out of them. Ra-  
ther know them in themselues to be grie-  
uous sinnes, deseruing hell as deeply as any  
notorious sinne that issueth from them. But he that sinneth out of ignorance, more  
easily findeth fauour then hee that sinneth  
against knowledge. For the sinne of the  
ignorant man hath not in it like evidence  
of rebellion against the revealed will of  
God, as the sinne of him that hath know-  
ledge. As the words of Iesus shew, spoken  
to some of the Pharisees, in the 9. of John,  
and 41. verse, *If ye were blind, ye should not  
have sinned; that is, your fault should not  
be so great, so notorious, and so blame-  
worthy, if ye were ignorant, as now it is.*

John 9.41.

There is therefore much hope for him  
that can say in his conscience to GOD,

Lord

Lord thou knowest that I blindly and ignorantly ranne into this sinne, not knowing that it was against thy will, and so odious in thy sight. And this is for him that is distinctly charged with particular sinnes, and findes that hee committed them out of ignorance, to cast his burden vpon the Lord: namely that hee consider the free mercie shewed to others in the like case; and that hee pray to G O D, and hope in God, to finde the like mercie for the forgiuenesse of his sinnes, which now he will leue.

But say it was sinne against knowledge, If it bee sin and thou hadst warning giuen thee many <sup>against</sup> times to take heed of that same sinne; and <sup>knowledge</sup> warning by the word of God, so that thou couldest not but know that to doe so as thou didst, was a sinne displeasing to God. Sometime thou wert warned by a publicke Sermon, sometimes thou wert warned by thine owne priuate reading: sometime by the charitable admonition of some neighbour and friend. And thy judgement was growen to a mislike of that same sinne, and thou wert offended at others that committed it: and yet thou hast fallen thy selfe into this sinne. Surely this is a hard case.

But

Consider  
if it were  
by some  
soden and  
violent  
tentation.

But what? Must the charged sinnes  
sinke eternally vnder this burden? Is there  
no meanes to cast euен this burden vpon  
God for the sinners ease? Yes verily, and  
satan hath not yet driuen vs so close vp to  
the wall, but that wee may by Gods me-  
cy slipp safe out of his hands. Heere let  
the sinner consider in what case hee was,  
when hee committed this sin, whether hee  
was his owne man (as we speake) that is,  
whether it were in the choice of his owne  
will to do it with liking or without liking.  
For greate is the weakenes of our nature,  
and oftentimes the regenerate & best min-  
ded seruants of God (though they should  
yeeld to die a thousand deaths, with most  
exquisite torments, rather then commit any  
sinne) yet either sodenly affrighted with  
the appearance of danger, they commit  
sinne, before they haue time to consider  
what they should doe, and to settle their re-  
solution against it: Or else waighing at  
leasure both their duety to God and their  
present danger, pusillanimity maketh them  
to shrinke and yeeld at the present. And  
must a sentence irrevocable presently come  
forth against this weake sheepe? Is there no  
balm in Gilead? Is there no Physician there?

Is

is there no mercy in heauen for this sinner? Is there no gracious pardoner there? Such a one must needs haue sent to hell manie of Gods beloued Saints, that now are with him in heauen, who while they liued on earth, being sometime vrged with soden, & sometime with violent tentations, haue yielded sometime without consideration, and sometime with consideration: and yet after by the mercy God haue recovered themselues, and haue glorified God both in their life and death, & are now glorified of him. And why shouldest not thou, if thy sinne were like theirs, hauing to doe with the same God of mercy, hope to finde the same fauour that they did? Surely this very circumstance, that thou werst surprised by a soden or violent temptation, and led captiuie to doe euill, is a hole in the wall of hope, thorow which light shineth, and wherein if thou digge it may proue a doore Examples of mercie for thee to enter by, and to come to direct and incourage him neare vnto God.

Here consider the example of the Apostle saint Peter, his sinne was a grieuous sin, surprised for hee denied before men his master the by such Lord Iesus Christ. Hee did so once, twise, tentati-  
and thrice, and euery time more vehement- on.  
ly

ly then other. For first hee simply denied him, and passed it ouer with this saying, *I know not the man.* At the second hee forswearis him, and confirmes his deniall with an oath: at the third time hee fell to curse, and ban that hee knew him not, binding his deniall with grieuous execration. And hee did this after he had learned that to doe so was sinne and dangerous to his soule. For hee had heard his master before openly speak thus in the 10. Chapter of *Mattthen*, and the 32. verse, *Whosoever shall confess me before men, him will I confess before my fa-  
ther in heauen. But whosoever shall denie me  
before men, him will I denie before my father  
which is in heauen:* and though it were a true saying out of a liars mouth, skin for skin, and all that a man hath, will hee give for his life. Yet this is true also, and to bee regarded aboue the other, that all that a man hath, and life also, he must giue, cast away, and esteem as vile, that he may follow Christ to gloriſe him by true confession. Which course onely hath power to ſecure life. As Peter alſo had heard frō the mouth of his Lord, in the 16. of *Mattthen*, and 24. verſe, *If any man will follow me, let him forsake himſelfe, and take up his croſſe and follow mee. For whosoe-*

*ver will  
ver ſhall  
And be  
before  
warne  
a little  
knowl-  
vewe  
bis laſt  
ſion, h  
they ſ  
boldly  
26.33  
will no  
ſaid it  
ſay on  
trow,  
no mo  
heart  
preſer  
with t  
ter w  
to the  
a farr  
hall,  
want  
the him*

*Mat.10.32.*

*Mat.16.24.*

...er will save his life shall lose it : and whosoever shall lose his life for my sake, shall save it. And besides these generall caueats long before giuen, Peter was also priuately forewarned of such a thing euен the same night a little before he did it, when he also tooke knowledge of that warning, and stoutly vowed not to doe it. For when Jesus after his last supper, a little before his apprehension, had told the Apostles, that that night they shoulde all be offended by him ; Peter boldly answered and said vnto him; *Math. 26.33.* Though all men shoulde be offended, yet will not I bee offended : to whom the Lord said in the very next verse, the 34. Verily I say vnto thee, that this night, before the cocke crow, thou shalt denie mee thrise. Peter had no meaning to doe so, but rather a resolute heart not to do so, and therefore answered presently in the 35. ver. Though I shoulde die with thee, yet will I not deny thee : yet after when Jesus was taken and carried to the high Priestes house, Peter followed a farre off, and entred the high Priestes hall, and put himselfe among the seruants and officers, and drew neare to the fire : and first a maide challenged him to bee one of the followers of Jesus.

A fter

Mat. 26.33

33

35

After some of the men seconded her challenge, strengthening it by adding this suspicion, that his speech bewraied him to be a Galilean, and Jesus came out of Galilee and therefore hee was likely to be one of his followers. At last a Couzin of his, whose care Peter had smote off in the Garden, flatly affirmed that he did see him in the Garden with him. Peter affrighted suddenly with these challenges, and hauing no leisure to thinke what was fittest for him to doe, denied his master, and bound his diall with oathes and curses. Was not this a sinne against the knowledge of his heart? and what hast thou done in the particular sinnes that thou art charged withall in thy heart, that Peter did not in this sinne of his? and in what pointes are thy sinnes greater and more grievous then his? then what letteth that thou maiest not pray for, and hope for the same mercie for the forgiuenesse of thy sinnes, which was freely granted to Peter for the forgiuenesse of his sinne? Goe foorth therefore with Peter in the sight of thy sinnes, powre out the teares of repentance before God as Peter did, and hee that receiued Peter to grace will likewise receiue thee, Hee was pardoned

vpon

upon no peculiar mercie proper to him, and  
vniuersall and most ample mercie , that God is ready  
to extend to every contrite soule ; and then  
afforded to Peter, that he out of his experi-  
ence might after commend it to others.  
Therefore did the Lord Iesus say vnto him  
as is recorded in the 22. of S. Luke , and  
32. verse , *When thou art conuerted, streng-* Luke 22.  
*thy brethren. So that I am not the man,* 32.  
but Peter, nor Peter out of speculation, and  
from his owne conceit , but out of experi-  
ence, and vpon most sure authoritie, from  
the mouth of his master the sonne of God  
and Sauiour of the world, that is warranted  
to tell thee, that there is mercie with God to  
forgiue thy sins committed against know-  
ledge, if in this sorrow and feare of thy heart,  
thou turne vnto God , and hartily praiest  
vnto him for pardon. In this case therefore  
to cast thy burden vpon the Lord, is after  
Peters example, with Peters sorrow, to be-  
waile thy sinnes, and to craue mercie of  
God.

But perhaps thy heart tels thee, that the If it bee sin  
particular sinnes that thou art charged with aduisedly  
all, were not onely done in thy daies of <sup>done a-</sup>  
knowledge, when thou hadst learned <sup>against</sup> knowledge  
fore

168 *The strong Helper.*

Before that such things ought not to be done, but they were also done in the free dome of thine heart, not surprised with sudden feare, nor led away captiue by any violent tentation, but at pleasure, considering and freely choosing (against all checks whatsoeuer) to do those things, venturouſlie, boldlie, presumptuouſlie, yea, desperatlie; casting behynd thy backe, at that time, all feare of God, all regard of his law, all remembrance of his mercie, and all bonds of thine obedience, onely seeking to ſatisfie thine own luſts, and preferring the pleauſes of ſinne, & wages of iniquitie, before the ſeruice of God, though thou didſt know that thofe pleauſes were of ſhort continuauſe, and would breed eternall torments; and that wages and gaine of ſinne was of ſmall worth, and fading, and would breed vnto thee the losſe of thy ſoule.

A hard  
case, but  
poſſible to  
be helped.

This is a hard caſe in deed: and if ſatan haue this aduantage againſt thee, then hath he driuen thee vp into a narrow ſtrait, and hemmed thee in very dangerously. But yet by the mercie of God, there are good and ſure meaſures by which to eſcape euen out of this ſtrait, though with ſome diſſicultie. For heere hath that ſaying of the Lord

Jesus

Jesus place, in the twelfth chapter of Luke, and 47. verse, *That servant that knew his masters will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes.* Many and sore gripings shall his conscience seele, before hee recover his peace against this accusation; and it will cost him many teares, sighs, & groans: which I the rather doe remember, to make men feare to offend in this manner, and to suffer sinne so to raigne in their mortall bodies. But yet it is possible for the sinner thus burdened, to cast his burden vpon the Lord, and to obtaine ease. There is yet a hole in the wall of hope, wherein if thou digge by praier, it may prooue a doore of mercy.

Here let the burdened sinner consider Only blasphemie a-  
of the sinne that he is charged withal, whe- phemic a-  
ther it be the sinne called in the Scripture, gaintst the  
blasphemie against the Holy Ghost, which holy ghost  
only is the vpardonable sinne: for so saith is vnpardon-  
the Lord Iesus in the third of S. Marke, and donable.  
18. verse : *Verily I say unto you all sins shal Mar. 3. 28  
beforgiuen to the children of men, and blasphemies wherwith they blasphemie: but he that  
blasphemeth against the holy ghost, shal never  
haue forgiuenes, but is culpable of eternall  
damnation.*

M

Which

Which sinne, if wee consider the circumstances of the place where the Pharises are charged with it, especially as that matter is recorded by saint *Matthew* in his 12. Chapter, we shall find it to be not any particular transgression of any or of all the precepts of the Law, but a willfull opposition of our heart against (as I may call it) the bodie of Religion, first rightly vnderstood, and certainly knownen to bee the true Religion of God; and vpon no other cause, but out of meere enuie. The Pharises heard the Doctrine of the Lord Jesus Christ, and saw his miracles, and knew him to be that sonne of *David*, the Messias that was promised, his Doctrine to be holie and heauenly, and his works to be wrought by the finger of God: Yet because the people honoured him, and vpon the sight of his miracle, when he healed the man that was possessed of a diuell; and was both blinde and dumbe, because they then cried out, saying in the twelfth of

*Matthew*, & 23. verse, *Is not this that sonne of David?* They therefore out of enuie and malice, without any other cause, gue it out of him, saying in the 24. vers, *He casteth out*

*diuels no otherwise but by Belzebub the prince of diuels.* Indeuouring by these words

words to perswade the people that hee was  
a wicked man risen vp from hell, set vp by  
fiue, assisted with his power to publish the  
diuels pleasure, & to vphold his kingdom.  
So slandering the person of Christ, the  
works of Christ, and the Doctrine of Christ,  
all which many of them knew to bee hea-  
uenly and of God, as the Lord himselfe  
doeth charge them, saying in the seventh  
of John, and 28. verse, *Ye both know me, and Iohn 7. 28.  
know whence I am.* Yet did they out of en-  
ue detract from the glory of his works, ob-  
soure the truth of his Doctrine, and lay wait  
for his life, not ceasing till they had bought  
him with monie of the traitor, iudged him  
upon the knownen false testimonie of subor-  
ned witnesses to be worthy of death, excor-  
ted his condemnation from an vnwillling  
judge (pronouncing him iust whom he con-  
demned for their pleasure) added vnto his  
vnjust death what reproach they could, and  
by corrupting the souldiers with monie,  
they caused it to be divulged, that his Dis-  
ciples stole away his bodie, and that he did  
not rise from the dead. This course of theirs,  
labouring to suppress the Gospell and Do-  
ctrine of Iesus Christ, which yet they knew  
by the illumination of the holie Ghost to be

the very truth of God. This malitious opposition of theirs against Religion, was their vnpardonable sinne. It was not the vnjust murdering of the Lord Iesus (though that was a most cruell and bloody fact) that was their vnpardonable sinne, for many were pardoned that did helpe forward his crucifying. Hee praied for them to his father, that praier was not in vaine. And Peter in the third of the Actes, and seuenteenth verse

**Actes 3.17.** saith, that many both of the people and gouernours crucified him ignorantly. But in them among the people and gouernours that knew him, this was their vnpardonable sinne, that they crucified him, and vted all their falsehood, cruelty, and corruption, only to this end, to hinder the course of his doctrine, as they say in their counsell, in the

**Ioh.11.48.** 11. of John, and 48. verse, *If we let him thus alone, all men will be leuen in him.* And the doctrine taught by him, wherein they would not haue the people beleue, many of them knew to bee the very doctrine of God. This is the vnpardonable sinne, called blasphemie against the Holy Ghost, because it disgraceth and slandereth the truthe of God, which was made knownen vnto them, and so made to shine in their hearts

by

by the Holy Ghost, called the spirit of truth, because it leadeth into all truth.

This sinne is a common sinne of devils, and sometimes, but rarely found in men : and in examination, thy sinne will be found not to bee this sinne, and therefore not unpardonable : and this will bee no small hole of hope to digge in, when it shall appeare thy sinnes to be pardonable.

First, the sinne of him that is pressed with the generall and confused accusation of an unsound and hypocriticall heart, cannot be this sinne, that being naturally the estate of all men that come into the world : they are borne with a heart deceitfull, and wicked above all things. But no man can bee borne guilty of blasphemie against the Holy Ghost, because no man is in his birth enlightened with the knowledge of true Religion, which knowledge must goe before any fearfull opposition.

Neither can this sin be found in them that are distinctly urged with a particular sin or sins committed in the daies of ignorance : for he that may fall into this sinne, must first have a cleere knowledge of true Religion : but the ignorant man wanteth that cleere knowledge, & therfore cannot fall into that.

Nor his  
that sin-  
neth of  
weakenes.

Nor his  
that brea-  
keth any  
morall  
precept.

Nor the  
sinne of a  
nie of  
Godse.  
Iect.

Neither can it be found in them that sin against knowledge, but out of weaknesse, either surprised with a sudden tentation, or led captiue with a violent temptation. For when these men are at libertie to consider what they haue done, they haue no pleasure in it. But that other sinne is a voluntary, wilfull and malicious opposition against the knownen trueth out of their envie, not induring the glorie of Christ in his Gospel.

Neither can any particular breach of any one Commandement, or of all the Commandements howsoeuer committed; out of ignorance or out of knowledge, out of weakenesse, or out of malice, with premeditation, or suddenly, be this sinne against the holie Ghost, for that is a malicious studing to disgrace the Name, or at the least the Religion of Iesus Christ, knownen to be true Religion; rather then any proud and licentious act in transgressing the precept of the Law.

It is the sinne that neuer anie of Gods leet fall into, though they fall into many particular enormous sinnes, as of idolatrie, witchcraft, blasphemie, contempt of the Sabbath, rebellion, murder, adulterie, drunkennesse,

kenesse, theft, lying, periurie, and such  
like, wherin many of Gods deare children  
fall oft, and yet by Gods fauour rise againe  
by repenteance. Of that sinne, and of the  
exemption of Gods elect from it, is that  
sayng of saint John to be vnderstood in his  
first Epistle, the 3. Chapter, and 9. verse,  
*Whosoever is borne of God sinneth not, for Iohn 3.9.*  
*his seede remaineth in him: neither can hee*  
*sinne, because he is borne of God.* The man  
regenerate, nor the elect can not fall into  
this sinne: nor euery reprobate, for many  
of them through their ignorance, cannot  
possibly become guiltie of this blasphemie,  
though for other sinnes, whereof they ob-  
taine not grace to repent them, they iustly  
die eternally.

Nor of e-  
very re-  
probate.

When thou therefore findest that thou  
hast not sinned that vnpardonable sinne: thy sinne  
and that thy sinne, whatsoever, and how- is pardo-  
soever by thee committed, though deser- nable.  
ning a thousand helles, is yet by the mercie  
of God pardonable, where he is pleased to  
gine repenteace of that sin, and vpon that re-  
pentance to blot out the remembrance of  
it; dost thou not see a sweet possiblitie of  
deliverance from thy sin, fit to be pursued  
with all strong desire and diligence of thy

soule? Doest thou not see a hole in the wall of hope, through which some light, though yet very small, doeth shine?

**Cast this burden vpon God by pray-** Then let it bee thy care to digge in the hole by heartie praier, and by humble deuotion, that God may bee pleased at last, ing him to open a doore of mercie vnto thee, and pardon thy by faith and amendeinent of life to assiue pardon-  
able sinne. thee that thy sinnes shall neuer bee laid to thy charge. This is to cast this burden vp on the Lord. But now the sinner (prompted by a subtile enemy) preparereth himself to obiect against the possibilite of obtai-ning forgiuenesse of his sinnes. And let vs heare his obiections, that by answering of them we may at the last, if God be pleased, helpe him out of all his feare.

**Obiecti-  
ons, that  
his sinne  
wilfully  
done,  
comes  
neere to  
this blas-  
phemie.**

First, hee obiecteth, saying, though my sinne that I am particularly charged withal be not blasphemie against the holy Ghost; yet seeing I sinned notoriously, not in time of ignorance, but in time of knowledge, when I was able to teach my selfe and others that such things ought not to be done; and I was neither suddenly surprised with a temptation, that gaue mee no time to consider what was fitte to be done, nor for-  
cible led captiuie by a strong temptation,

where.

whereunto my weakenesse was not able  
to make resistance ; but I did ruane vpon  
wilfully, wildly, furiously, striuing to de-  
ight my selfe with the pleasures of sinne,  
and to enrich my selfe with the wages of  
sinne; euен with contempt of God, whose  
judgement at the same time I remembred,  
and yet would not feare him ; whose  
mercies to mee I remembred , and  
yet would not loue him ; and whose  
commandements I remembred, and yet  
would not obey him : seeing I haue sinned  
in this manner, my sin comes neare to that  
vpardonable sinne, and so neare, that I  
feare the angry eie of heauen will see no  
difference betweene them. And though  
that blasphemey be onely vnpardonable, yet  
I am sure it is not onely vnpardoned, nor  
onely punishable: And to bee pardonable,  
andyet not pardoned but punished, what  
helpeth that? besides, lesse sinnes then mine  
more easie to bee excused, are punished in  
hell with euerlasting fire. What therefore  
must I looke for but eternall damnation,  
having already by my abominable sinne  
kindled the fire of gods fierce wrath against  
me, which also beginneth to torment my  
conscience?

This

Answer to  
that ob-  
jection.

This obiection is not hard to bee answered, onely let vs remember that it hath bin already declared, that thy sinne, though grievous, yet is pardonable. Hearre again the wорds of the Lord Iesus Christ in the 3. Chapter of Saint Marke, & 28. verse. All sinnes shall bee forgiuen unto the children of men, and blasphemies wherewith they blasphem. And how neere soeuer they come to the vnpardonable sinne, not being it, they remaine pardonable, and the anger of heauen doth neither shadow the vnderstanding, nor blinde the iustice of God, that he should not be able to discerne the difference of things that are not the same. Anger is not in God a disturbing passion as it is in men, but a most euен and holie cariage of his iustice, powring his plagues vpon sinners, and executing vengeance vpon contemners for which (in termes fitting our capacity) he is said to be angry: his eie therefore can not be deceiued in iudging of mens sinnes. And though thy sinne bee punishable (as indeed euery sinne, euen the smallest as well as the greatest is, deserving eternall death) yet it followeth not thou must bee punished for it: then should there be no place for any forgiuenesse at all, which to affirme

were

were to spoile God of his honour, which  
he hath by forgiuing as the Prophet *Micha*  
seth the same honour foorth, in his 7.  
Chapter and 18. verse, in these words:  
*Who is a God like unto thee, that taketh a-*  
*way iniquitie, and passeth by the transgression*  
*of the remnant of his heritage, &c.* It is  
Gods great honour to pardon sinnes that  
are punishable: and bee not offended that  
lesse sinnes then thine carry men to Hel: the  
punishment of that place is due to euery  
sinne, be it little or great, and little sinnes  
when men continue them, and regard not  
to repent of them, are brought to iudge-  
ment as well as greate ones. And great  
sinnes when men forsake them, and regard  
to repent of them, are put out and forgotten  
as well as the smalles. This is plaine by the  
words of *Esay*, in his first Chapter, and 18.  
verse, *Come now, and let us reason together,*  
saith the Lord, though your sinnes were as *Elai. 1.18.*  
trimsen, they shall bee made white as snowe:  
though they were red like scarlet, they shall  
bee as wooll. Though the spots of them  
were never so toule, and though the  
staine of them were never so deepe, yet  
God will forgiue, and forgiuing the sinne,  
will clese and purge the sinner, and this  
great

great mercie, for pardon of great sinnes is promised vpon repentance. So that all thy feare, that thy sinne comes so neare that vpardonable blasphemie, that God can see no difference betweene them, that thy sinne though pardonable yet is punishable: and that smalder sins then thine come to iudgement: all this feare is need lese feare, & thy sin still appeareth to be pardnable sin: Which offereth hope vnto thee.

2. Obiecti-  
on, iustice  
and hol-  
iness will  
not suffer  
such sinne  
to bee vn-  
punished.

**Psal. 54.**

But feare in thee withstandeth hope, and affordeth a second obiectiōn. Thou thinkest that the iustice of heauen is so strict and so seuere, that it will never suffer such sinne as thine is to passe vnpunished: and that the holiness of heauen is so pure, and withall so precise, that it will never suffer so vncleane a person as thou art to enter into life. For this thou hast Scripture in the 5. Psalme, and 4. verse, where the Prophet saith thus to God, *I haue not a God that longeth wickednesse, neither shall euill dwell vwith thee: the foolish shall not stand in thy sight, for thou hatest all them that worke iniquitie, &c.* Heere is expulsion from Gods presence, and his iust hatred denounced against such sinners as thou art. And this strengtheneth thy obiectiōn,

on,

in thy fearefull heart, that the iustice and  
holynesse of heauen will never giue way to  
prodigall mercy, as that thy sinnes may  
be pardoned, and thy selfe saued.

It is a comely thing to thinke reverently  
of the iustice and holynesse of heauen. For  
certainly iustice will not suffer the least sin  
to escape vnpunished; neither holynesse e-  
nether anie vncleane thing to enter into  
the kingdome of heauen. Yet that cannot  
well be concluded that thou gatherest,  
namely that therefore mercy can finde no  
place to forgive thy sinnes and bring  
thee to glorie. For the wisdom and pow-  
er and loue of heauen (which are euer to be  
admired and honoured) haue found out a  
way to satisfie iustice by the punishing of  
sinnes, and to satisfie holynesse by the pur-  
gacy of sinne, and yet to saue the sinner that  
committed sinne. Lift vp thine heart, and  
looken to that that shall bee deliuered, and  
cover thy heade with the helpe of the  
spare of saluation.

Answer to  
this obser-  
vation.

The glorious Trinity by an eternall de-  
creed before all time, & effected in  
holynesse of time, sent downe the Word,  
second person, called the Son, who being  
conceiued by the holy ghost, took flesh, for vs.

Justice is  
satisfied in  
the death  
of Christ  
for vs.

and

and was borne of the virgin *Marie*, and by <sup>justice</sup> came true man, the son of Man, the son of <sup>him p</sup>*Adam, Abraham, & Dauid*; in al things like <sup>the</sup> *s*au-  
vnto vs, yet without sin: and him the father <sup>plead</sup> gau<sup>e</sup> vnto vs to be our mediator, & to be the <sup>his</sup> Lord our righteousnesse. And to the satisfyng <sup>health</sup> of the iustice of heauen, God laied <sup>by</sup> on him our sinnes, and he willingly submis-<sup>Apoll</sup> ted himselfe to the curse of the Law, and to the death of the croſſe, and to the wtal-<sup>the</sup> of his father, for these sinnes of ours. Excel-<sup>the</sup> lent to this purpose, is the testimony of *E-<sup>the</sup> saie*, speaking more like an Euangelist or *Apostle*, then a Prophets in his 53. chapter and 5. verſe. *He was wounded for our tran-<sup>the</sup> gressions; hee was broken for our iniquities;* nor in a *the chafftment of our peace was upon him.* And <sup>the</sup> and with his stripes are we healed; all we like <sup>the</sup> ſen-<sup>the</sup> *ſhephe* haue gone astray; we haue turned eu-<sup>the</sup> ry on <sup>to</sup> his owne wacie; and the Lord hath <sup>yet</sup> di-<sup>cross</sup> laied upon him the iniquity of us all. We are <sup>crossed</sup> the men that haue ſinned and gone astray <sup>should</sup> from God: stripes, wounds and death were <sup>executed</sup> due to vs for our sinnes: GOD imputed to <sup>lawe A</sup> him our sinnes: hee was contented <sup>mercy,</sup> to stand before God a ſinner in our name, <sup>Christ,</sup> The stripes, the wounds, the death, that we <sup>were in</sup> deserved hee received for vs. There <sup>the fea-</sup> justice had

Ela. 53.5.

and be justice is satisfied: our sinnes beeing in  
son of him punished, it were iniustice to punish  
gs like the same sinnes againe in them, that  
father please the suffering of Iesus for them thus  
be the his stripes our cure, his wounds our  
e satisfieth, and his death our life. Vnto that  
ed v. saying of *Esaie*, Let vs adde another of the  
submit. *Apotle Paul*, in his Epistle to the *Galathians*,  
v. and in the third Chapter, and 13 verste. Christ  
wraught hath redeemed vs from the curse of the lawe, Gal.3.13.  
Excellent he was made a curse for vs. For it is  
of Es. written, cursed is every one that hangeth on  
clift or tree. That the blessing of Abraham might  
chapters come vpon the Gentiles through Christ Iesus.  
trans. The Law curseth every one that abidereth  
in it, in all that is written in that book to doe  
n him. And we haue failed in all, or in most, and  
re like the sentence of the curse did lie vpon vs.  
edeuen. Then it pleased also Lord Iesus Christ, by  
d hauing himselfe for the cursed death of the  
eeclar. cross to take vpon him the curse that  
astrake shold haue fallen vpon vs: so was iustice  
in were executed according to that sentence of the  
uted to lawe. And iustice so satisfied giueth way to  
mercy, for the curse beeing borne by Iesus  
name Christ, the blessing promised to Abraham  
at we now inheritance. Heere the one halfe of  
There the feare is remoue because in the death  
justice halfe of

of Iesus Christ iustice for thy sinnes hath  
receiued satisfacion.

Holines is  
satisfied in  
the righte-  
ousnes of  
Christ im-  
puted to  
vs.

The other halfe of thy feare is this, that  
the holinesse of heauen will never suffer  
such an vncleane sinner as thou art to ente  
into glory: to remoue this feare, vnderstanding  
that the same Lord Iesus Christ, that bare  
our sinnes imputed to him, and suffered for  
them to sacrifice iustice, doth also inuest and  
cloath vs with his perfect righteoussiner, both  
originall and actuall, imputed vnto vs, that  
all our vnrigheteousnesse and vncleanness,  
both originall and actuall, beeing there-  
with hidden and couered from the view  
of God most holy; we might appear  
cleane and spotlesse in him to the satisfying  
of holines. Paul in his second Epistle to the  
*Corinthians*, the 5. Chapter, and 21. verse,  
speaking of Iesus, saith, God hath made him  
to be sinne for us, which knew no sinne; but  
we should be made the iusticenes of God in  
him. This place plainly sheweth that God  
made an exchange betwene Iesus Christ  
and vs. He knew no sinne, that is, hee had  
no acquaintance nor fellowship with sinne:  
him was no sinne, to deserue deaue: that sin  
abounded in vs, and God laid it vpon  
Jesus, and he did for it on the other side we  
had

*2. Cor. 5.21*

had no righteousnesse, no righteousnesse of God, that is, no such pure and perfect righteousnesse as GOD required, and as might commend vs vnto him to be admitted for it into heauen; that was in IESVS CHRIST who fulfilled all righteousnesse, keeping the law, bearing perfect loue both to God and man, and performing all offices pertaining to that loue: and that righteousnesse of his, doeth God impute vnto vs, making vs righteous in him. Therefore it is that the Prophet *Ieremie* calleth him our righteousnesse, not our iustifier, that pardoning our finnes pronounceth vs righteous, by holding vs excused, (which thing also verily he doth for vs) but our righteousnesse, because in him wee are accepted: and his righteousnesse offered vnto God for vs, is accepted as our righteousnesse, and the reward of it is given vnto vs. In his three and twenty Chapter, Prophecyng of his comming, hee hath these words in the fift verse: *Behold the daies come, saith the Lord, that I will raise vnto David a righteous branch, and a King shall raigne and prosper, and shal execute iudgement and iustice in the earth: in his*

*Iere.33.5.*

N

daies

dais, Iuda shall be saued, and Israell shall dwel  
safely, and this is the name whereby they shall  
call him, the Lord our righteousness. The  
Lord whose righteousness is our righteousnesse,  
and in whome wee are righteous. Not without reference vnto that  
place of the Prophet, the Apostle Paul saie-  
th in his first Epistle to the Corinthyians,  
the first Chapter, and thirtieth verse. You  
are of him in Iesus Christ, vvhoso of God is  
made vnto vs wisdome, and righteousness,  
and sanctification and redemption. First he is  
made vnto vs wisdome, that is, in him, and  
by the knowledge of him, we attaine vnto  
that wisdome which onely is worthy of  
that name, which Philosophie and all the  
religions in the world (the Gospell of Iesus  
Christ excepted) could neuer affoord vs. It  
maketh vs wise vnto saluation. Secondly, he  
is made vnto vs righteousness, that is, by the  
imputation of his righteousness vnto vs, we  
are accepted as righteous and holy, & are in  
him righteous & holy. Thirdly he is made  
vnto vs sanctification, that is, in him and by  
the vertue of his death & resurrection, wee  
are recovered out of the dominion of sin, &  
haue power giuen vs to keepe vnder, sup-  
presse, & mortifie our fleshly lusts, & do euē  
in

in this sinfull world make beginning to serue  
God in holines & righteousnes, with sincere-  
tys & truthe of hart. Lastly he is giuen to be  
vnto vs redemption, that is, when wee are  
once made wise by the knowledge of him,  
and are iustified by his imputed righteous-  
nesse, and sanctified by his quickning grace,  
we shall in the end vndoubtedly come to  
full redemption in heauen by him: and by  
this meanes, thou, which of thy selfe art an  
vnkleane person, such a one as the holiness  
of heauen may iustly denie entrance vnto,  
art made in Iesus Christ a most holy and  
pure person worthily admitted by the holiness  
of God to enter into glory: and this o-  
ther part of thy feare, and so thy whole ob-  
jected feare, is remoued: The iustice of  
God that will haue sinne punished: and the  
holines of God that will suffer no vnkleane  
thing to stand before him, both having re-  
ceaved full satisfaction in the Mediation of  
Jesus Christ: Iustice in his death suffered for  
vs, and holiness in his perfect obedience  
and righteousness imputed vnto vs: and so  
free waie is made to the mercie of GOD,  
which thou foolishly callest prodigal mercy  
to come vnto thee and to forgiue thy great  
and abominable sinnes.

N 2

Now.

Jesus  
Christ gi-  
ueth leaue  
to all to  
alke for-  
giuenes of  
sin, com-  
manding  
vs to aske  
it.

Luke 11.4

Now therefore fall to praier, and in the name of so gratioues a mediator, intreat the most mercisfull and louing God to for-  
giue thy sinnes. For thy encouragement, first vnderstand, that without exception of  
anie sinne, whether in time of ignorance or  
of knowledge, vnauidedly or aduisedly  
done, the Lord Iesus Christ hath giuen thee  
leaue, yea he hath commanded thee to craue  
the forgiuenesse of thy sinnes, eaching thee  
to saie vnto God, in the 11. Chapter of  
*Luke*, and 4. verle. *Forgive vs our sinnes.*  
Looke then vpon the sinnes that lie so hea-  
vie vpon thy conscience, and marke them  
well, and if thou findest them to bee thine,  
(as is most like thou shalt) know that thou  
hast leaue giuen thee, and art also coman-  
ded to be a suiter for the forgiuenes of the.

And consider by whom this leaue and  
commandement is giuen thee: even by  
him that is appointed to bee the Judge of  
quicke and dead, who while he giueth thee  
that leaue and commandement, hath also  
himselfe drawne the petition for thee, by  
which thou art commanded and permitted  
to craue that forgiuenes. And surely it is a  
beginning of mercy granted, to grant thee  
leaue, and to imbolden thee with a com-  
mande-

mandement to aske for mercy, his rule being in the 7. of Matthew, and 7. verse. *Aske and it shall be giuen thee.* And it is not without great hope of obtaining forgiuenes of finnes when the Judge that hath power to grant it, doth both permit thee, command thee and instruct thee how to craue it. This being also one of his rules, in the fore-re-membred place; *Secke and you shall finde.*

Secondly, to incourage thee further, vnderstand, that without exception of any sin, whether in time of ignorance, or of knowledge, vnadvisedly or advisedly done, almighty God, against whom thy sin is committed, and whose heauy wrath for thy sins thou art so greatlie afraid of, hath promised both to forgiue and forget thy finnes.

In the 31. Chapter of *Ieremie* and thirtieth <sup>1er.31.34,</sup> fourth verse; God saith, *I will forgiue their iniquity, and will remember their finnes no more.* And when doth God giue this promise, but when he maketh a couenant with his people whereby he bindeth himselfe vnto them? And what shall we saie? was not God aduised of his owne meaning, and considerate when hee made this promise? who can say so of the onely wise God? or did he dissemble and promise this

Mat.7.7.

when

N 3

when he had no meaning to performe ? who can imagine this of the God of trueth ? Or haile he forgotten now what hee promised then, that his promise should so become as no promise ? Who can imagine this is of that God who knew all his workes from the beginning, and to whom all times both past & to come are euer present ? *David* puts vs out of this doubt, saying of God in the 105. Psalme, and 8. verse, *Hee hath alwaies remembred his conenant, and promise that he*  
*Psal. 105. 8. made to a thousand generations.* Looke then againe vpon the sinnes that are so heauy vp. on thy conscience, and marke them well, & if they be thy sinnes ( which thou canst not denie) as the Lord Iesus hath giuen thee leaue by his commandement to aske forgiuenes, so God, the Father of our Lord Iesus Christ, hath promised to grant thee forgiuenesse of them. Heere is a doore of mercy wide open, Enter confidently but humbly with thy praier: thou hast the promise of the God of trueth, and of that God , whose word is his deed. And what or whom shouldest thou now be afraid of ?

3. Obiecti-  
on, the  
leaue to  
aske for-  
giuenesse  
pertaineth  
not to  
him.

But the affected sinner that cannot easily turne off his burden, obiecteth further to his owne further trouble, that neither the leaue

gran-

granted by Iesus Christ commanding to aske forgiuenesse of sins , nor the promise made by God the father of our Lord Iesus Christ to grant forgiuenesse of sinnes, doe or can appertaine vnto him.

First, for the leue granted, commandement giuen to aske forgiuenesse of sinnes, call God he saith that pertaines not to him, because his father it is granted to them that can call God their heauenly father : for so the Lord teacheth to pray, *Our father which art in heauen:* but I, saith he, cannot call God my father : I haue no reason to thinke my selfe his sonne : my course of life doth prooue mee the sonne of another father , that hath no place in heauen, but was cast out thence for sinne. And who can call God his father, Hee hath that hath not receiuied the Holy Ghost that not the spirit of adoption, by which men cry *Abba* spirit of Father, the same spirit witnessing with adoption. their spirits that they are the children of God ? but there is no such spirit in mee. If that spirit were in mee , then I shoulde feele at one time or other, and in one measure or other , the comfortable testimonie of that spirit : but I feele nothing but fearfull horrour in my conscience. Also , if I had the spirit of God in me, the fruits of that spirit

Gal.5.22.

would bud and shew foorth themselues in my life. But all is contrarie. The fruits of the spirit the Apostle saith in his Episile to the Galathians, the 5. Chap. and 22. vers, are *love, ioy, peace, long suffering, gentenesse, goodnes, faith, meeknesse, and temperance.* There is none of these to bee scene in mee. But the fruits of the flesh are plentifull in mee: with them I am ouer-grown both in bodie and soule. The Apostle reckoneth them vp in the same Chapter of the

Gal.5.19.

same Episile, the 19. verse, saying, *The works of the flesh are manifest, which are adultery, fornication, uncleanness, wantonnes, idolatrie, witchcraft, bated, debate, emulations, wrath, contention, seditions, heresies, enue, murders, drunkeynesse, gluttonie, and such like.* And in these sinnes I haue lained, and dwelt, and delighted, if not in all, yet in manie of them: and if not in manie, yet in some of them; inough to quench the spirit of God, if the fire thereof had at any time beene kindled in me: how then can it bee that I should haue the holy Ghost? and not hauing the holy Ghost, how can I call God my father? And if I haue no right, nor power to call God my father, that leauing to craue forgiuenesse of sinnes, granted by

that

that commandement of Iesus Christ, pertaines not to me.

And as for the couenant and promise of forgiuing of sinne, and forgetting iniquite, I know that God vnderstood himselfe, when hee gaue that promise, and spake nothing vnauidisely: also that hee truely meant to performe as much as hee promised, and spake nothing fainedly: and that hee remembers his promise euer, for time cannot worke forgetfulness in him, nor any shadow of alteration, and therefore it shall be most truely performed. But it pertaineth not to mee for any benefit and ease of mine: for the Prophet telleth vs in the 31. Chapter of *Seremie*, and the 33. verse, that it is a *covenant made with the house of Israel*. But I am no *Isralite*, in whatsoeuer conception of that name. For if you understand it in the naturall signification, for the children of *Jacob*, in the twelue tribes, I am none of that kinred. And if I were naturally of the house of *Israel*, yet might I very well lose all lawfull challenge to that promise: because the Apostle saith in his Epistle to the *Romanes*, the 9. Chapter and sixt verse, *All they are not Israel, that are of Israel.*

But

4. Obiection, the promise of  
not to him

But if you take the name in the spirituall signification, for a childe of promise, an heire of grace, and a preuailer with God, (and in that sense was it first giuen to *Jacob*, when he wrestled with the Angel, and preuailed, not letting him goe vntill he had blessed him) in this signification it doeth yet much lesse agree to me, that am rather an *Egyptian*, a *Canaanite*, an enemy of God, then a preuailer with him. I never wrastled with God, as *Jacob* did, by faith and praier to preuaile : but rather I have bidden defiance to God in the contempt of my proud heart, and I haue made fierce warre against God in my many sinnes, striuing to preuaile against him, neuer desiring to preuaile with him; and thence is it, ~~that~~ now in iustice and power, he beareth himselfe so strongly against me. Therefore being no way an *Israelite*, and that couenant wherein God promiseth to forgiue and forget sins, being made to the house of *Israel*, what claime can I make to that promise? Even none at all.

*Answeres  
to the ob-  
jections.*

Alas, how ingenious men are in the daies of affliction, when the burden of accusing thoughts lies heauie vpon them, to dispute against themselues : they haue not under-

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nding enough to apprehend and taste a-  
nything that is spoken for their comfort :  
but they haue wit to find out, and utterance  
to speake , and feruent passion to vrge any  
thing that may make for their discomfor.  
But let vs helpe to remoue these stumbling  
blockes from before these mens feet , that  
they may walke on in hope, and come vn-  
to God by praier.

Thou thinkest not that leauue is giuen to  
thee to craue forgiuenes by that comman-  
dement of Christ, because it is to bee shewed  
of an heauenly father; and thou canst not  
call God thy heauenly father: first, because  
thy works doe proue thee rather a childe  
of the diuell : and thou haft not the spirit of  
adoption to cry *Abba Father*, thou neither  
test the testimonie of that spirit in thy  
hart, nor seeest the fruits of it in thy life, but  
all contrarie.

To the  
third, pro-  
ving that  
God is his  
father.

I mislike not that thou doft hold a mean  
minion of thy selfe , and censureft thy selfe  
wbe vnworthy the title of a childe : and  
that thou thinkest honorably of the spiritu-  
all kinred that is betweene God and his  
simes. But bee of good comfort God fai-  
leth not to bee thy father , because thou  
thinkest him not to bee, neither faileft thou

to

to be his childe, because thou darest not  
thinke thy selfe to be his childe : and these  
first words vrged against thy selfe, are no o-  
therthen the words of the prodigal vnthrifit  
spoken of in the Gospell, that had long  
haunted harlots, and liued riotously as thou  
haft done : and when by aduersitie he was  
brought to consider of his life as thou now  
doest, he had that opinion of himselfe that  
to bee esteemed a sonne. His words are re-  
corded in the 15. of Luke, and 18. verle:

*I will arise and goe to my father, and say u-  
n him, father I haue sinned against heauen and  
before thee, and am no more worthy to be cal-  
led thy sonne, &c.* Compare thy selfe with  
him. Thou canst not be worse, nor in worse  
case then he was. Hee forsooke his fathers  
house, and was departed farre from God,  
knowing very well from whence hee was  
departed. He never had minde to returne  
backe againe till miserie compelled him,  
of whom we need not feare to say (for it is  
plaine and cleere) that no loue to his father  
nor to his fathers house, but pinching ne-  
cessitie and extreame miserie made him a  
conuert. And while he was abroad, what  
was his course? In the fifteenth Chapter

Luke 15.  
18.

of

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and theſe  
are noo  
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of  
of Luke, and the 13. verſe it is ſaid, *Hee Luke 15.*  
*left his goods with riotous living : that is, 13.*  
all the bleſſings of God beſtothed vpon  
him, (whatſoever) in mind, in bodie, or in  
estate, hee waſted them vainely without  
any fruit either to the praise of GOD, or  
good of his ſaints. Yea, wickedly, to the Luke 15.  
*dishonour of God, and great offence of his 30.*  
children. And in the thirtieth verſe, the  
other faſth of him, *hee haſt denoured thy  
lands with harlots : that is, hee followed*  
wholly the flatterings and inciſements of  
the fleſh and of the world; hee purſued  
earnestly and greedily the pleaſures of ſin,  
he polluted the whole man, both bodie  
and ſoule in carnall and ſpirituall fornication  
: and hee dishonoured his merciſfull  
God in conuerting to his finfull courses  
for the furtherance thereof, all the giſts and  
graces of GOD. This was his behauour  
being departed from his father. In the  
end, by miserie iuſtly fallen vpon him, hee  
was touched, ashamed, and confounded  
thou art. (ſeeſt thou not thine eſtate liue-  
ly deſcribed in the eſtate of this prodi-  
gall yoong man?) Yet after all this wan-  
ding and wicked behauour, hee re-  
penteth, returneth, humbly praieſth,  
and

and is graciously receiued to fauour. Take ~~such~~  
this example vnto thee, and view it well; which bo-  
dwell vpon it with holy meditation: for whether  
as hee was in his wandring, wickednesse, ~~thou art~~  
and trouble of mind, such thou art: such ~~as he~~  
he was in his returne home, and in his hum-~~ble~~  
ble praier vnto God, such be thou, and find ~~out~~ ~~wit~~  
faurable entertainment as he found, ~~thou art Chri-~~  
also shalt finde. Are not these things wri-~~te~~  
ten for our learning, that wee through pa-~~to the~~  
tience and consolation of the Scripture ~~scripture, 2~~  
~~wrib ap~~  
might haue hope?

God pro. And say not that God is not thy father  
wed to bee. Adde not that saying, either to the former  
his father. discomforts of thy soule, or to the former  
finites and errours of thy life, that thou  
shouldst thereby wrong either God or thy  
selfe. Thou knowest the words of Moses  
to the people of Israel, in the 32. Chapter  
of Deuteronomie, and the 6. verse. If thou  
know them not, heare, and let thine heart  
vnderstand them. Is not he thy father who  
Deu. 32. 6. bought thee? bee hath made thee, and pro-  
portioned thee. If hee bee thy father who  
made thee and proportioned thee, then  
surely God is thy father: for as the  
Prophet saith in the 100. Psalm, and third  
verse, It is he that hath made vs, and norme

And if hee bee thy Father that  
it were bought thee and purchased thee, then  
whether thou know it or no, and whether  
approue it or no, God is thy Father,  
such as he hath bought thee with a price, not of  
this humerall treasure, as of siluer and gold,  
and such as he hath bought thee with the pretious blood of his sonne Ie-  
sus Christ, a lambe vndefiled and without  
spot. Therfore saith *Paul* in his first Epistle  
to the Corinthians, the 6. Chapter, and 19.  
*verse, You are not your own, for you are bought*  
*at a price.* And beeing once his, all thy  
wanderings cannot weaken Gods right in  
thee: but he stil shal remaine thy father that  
bought thee. If a sheepe run astray from the  
flocke, and wander long in vnknowen pa-  
tures, doth it therfore ceale to bee his that  
is Lord and owner of the whole flocke? and  
if it returne, or be brought home with the  
sheepe plucked off, hanging on euery hedge,  
and with the skin and fl. shorne, wil he not  
acknowledge it and receiuie it? Yes hee will  
receiuie it with ioy; reade that fifteenth  
Chapter of *Luke* and meditate vpon that  
thou readest. So farre off is it that the indig-  
nation of heauen shoulde reiect thee, that as  
it is there saide in the 10. verse: *There is ioy*  
*in the presence of the Angels of God for one*  
*that*

Luke.15.  
30. *that conuerteith: Make glad the Angels of heauen by thy returne vnto God, and that ioy shall reflect and shine vpon the face of thine owne conscience. And (not to forget what wee haue in hand, to proue God thy father) consider some words of the Apostle writing to the Hebrewes , in his 12. Chapter, and 9. verse. We haue had the fathers of our bodies, which corrected vs, and we gaue them reverence : shold wee not much rather be in subiection vnto the father of spirit: than we might liue? Hee calleth men that begat vs the fathers of our bodies, and hee calleth God that created vs, the father of our spirits : because in the generation of our bodies men are vsed, but in the creation of our spirits God alone worketh, who is also the principall agent in the framing of our bodies, and men are but instrumentall agents. Therfore while there is a spirit dweling within thy body, quickning and moving it, thou canst not deny God to bee thy father. Whose glorious habitation being in heauen, as he saith by the Prophet Esai, in his 57.chap.and 15.vers, *I dwel in the high and holy place.* Thou hast a father in heauen, and therefore thou hast leauē given thee by Jesus Christ, yea thou art comman-*  
ded  
Heb.2.9.  
Esa.57.15

ed by him, to craue forgiuenesse of thy  
sinnes. Use then cheerfully, but reverent-  
ly and thankfully, the leaue, and obey du-  
biously the Commandement that is giuen  
thee, and reiect no fauour granted thee.

And say not, that because as yet thou  
neither seest the fruits of the Holy Ghost in  
thy life, nor feelest the testimony of it in  
thy conscience, that therefore that spirit is  
not in thee. When thou speakest of the  
fruits of the spirit, thou makest the spirit to  
be as the seed sownen in the heart, that bud-  
geth and bringeth foorth fruit. And so in-  
deed the Holy Ghost within vs is the seed  
of our regeneration, of our new life. The  
Lord Iesus saith in the third Chapter of  
John, and fiftieth verse, *Except that a man be* John 3.5.  
*born of water and the spirit:* The water of  
Baptisme, and spirit of Sanctification. And  
John plainly gives the name of seed to the  
Holy Ghost, in his first Epistle, the third  
Chapter, and ninth verse, *His seed remas-* 1. John 3.9  
*tib in him.* And when thou speakest of  
the testimonie of the Spirit, thou makest  
the spirit to bee as a witnesse that testifieth  
the fatherly loue of God vnto vs. And so  
indeed the Holy Ghost within vs is vnto  
our hearts a true witnesse of Gods loue.

O

Paul,

*Rom. 8.15* Paul the Apostle in his Epistle to the Romans, the eighth Chapter, and fifteenth verse, saith, *Yee have receaved the spirit of adoption, whereby vve cry Abba Father.* The same spirit beareth witnesse vwith our spirit that vve are the children of God. And Peter in his speech before the Priests, and Captain of the Temple, in the fiftieth of the Acts and 32. verse, calleth the Holy Ghost a Witness, saying, *We are his Witnesses concerning these things, vwhich vve say: yes and the Holy Ghost, whom God hath givene us them that obey him.* Jesus hath two sorts of Witnesses to confirme to the consciences of men the death and resurrection of him, and his power of sanctifying and saving. The one sort is the Apostles, who by their doctrine beare witness to the outward man: and the other is the Holy Ghost that opening the vnderstanding, and leading into all truth, doth beare witness to the inward man. Now for seed, we know that when it is cast into the ground, it bringeth not foorth fruit presently; some while it resteth, and at length it appeareth. And if anie should say, there is no seed sowne in this ground, for I see no fruit aboue the ground: he might be deceipted, and conuinced

ced both of ignorance and boldnesse. And for witnessses, wee know, that they doe not speake so soone as they appeare. But first they are prepared and brought to the place where they shall giue testimony, and after when the Judge or examiner is at leasure, they are called for, and speake their knowledge. And he that should say, such a man hath no witnessses to confirme his cause, for shere hath no witnes yet spoken any word for him, should shew himselfe a rash man in his speech. And eu'en so it is too much rashnesse in thee, to saie, that because thou yet hearest not the voice of the holy ghost, bearing witnessse in thy soule, therefore the witnessse is not present to speake when God shall appoint. And that because thou yet seest not the fruits of the spirit, the fruits of sanctification in thy life, therefore there is no seed of the spirit, of sanctification sown in thy heart. Haue patience and wait the Lords leasure, and in time thou shalt see a change: and if it were so that thou hadst not yet receiuied the holy Ghost, thou maist and shalt obtaine it, if thou pray to God for it. The Lord Iesus saith in the 11. of Luke, and 13. vers. *If you which are euill can give good gifts unto your children, how much more shall* Luke 11.  
13.

your heauenly father giue the holy ghost to them that desire him. So that if there bee a true desire in thee to obtain the holy ghost, aske it and it shal be giuen thee; for the Lord is more ready to giue, then thou canst be to craue. All that matter therfore of thy feare for this leauue and commandement of crauing forgiuenesse of thy sinnes is vaine; and surely thou art permitted; yea commanded to be a petitioner to heauen: and negle[n]t not to vse the liberty allowed thee to obey the commandement giuen thee.

Answer to  
the 4 Ob-  
jection,  
proving  
him to be  
an Israe-  
lite, and to  
haue right  
to the pro-  
mises.

The wo-  
man of  
Canaan  
and this  
sinner com-  
pared to-  
gether.

And as touching the promise offorgiving iniquity, and not remembryng sinne, thou thinkest that it pertaineth not to thee, because it is a couenant made with the house of *Israel*, and thou canst not see that thou canst be esteemed to be an *Israelite*, in any acceptiō[n] of that name.

Let me heere (to begin withell) remembry thee of an historie recorded in the Gospell of iaint *Mariþew*, the 15. Chapter, and 22. verse: A certaine woman of the se ed of *Canaan*, dwelling in the coast of *Tyrus & Sidon*, hauing at her house a daughter possessed with a Diuell, came vnto Iesus, crauing mercy at his hands for the healing of her daughter: The Lord Jesus reicesth her as a

stran-

stranger from the common wealth of *Israel*,  
and as some beast of wilde nature not fit to  
be folded among his milder sheepe, saying  
vnto her in the 24. verse, *I am not sent but  
unto the lost sheepe of the house of Israel.* And  
when this answer could not check the bold-  
nesse of spirit in which shee came, he dealt  
more roughly with her, and signified in  
plaine words vnto her, that hee made no o-  
ther account of her, then of a dog, in com-  
parison of the children of God, to whom the  
bread of Gods mercy, by the hands of the  
Saviour, is to be broken, saying vnto her  
in the 26. verse, *It is not good to take the  
childrens bread, and to cast it to whelps.* Tell  
me what thy heart can obiect against thy  
selfe, to exclude thee from the common  
wealth and house of *Israel*, and to cut thee  
off from beeing partner in that promise of  
obtaining forgiuenes of thy sins, & in any o-  
ther promise of God that is not hereby the  
Lord Iesus Christ obiected against this *Ca-  
nute* to exclude her from all hope of ob-  
taining mercy at his hands? Hee denies her  
to bee of the house of *Israel*. Hee doth not  
acknowledge her to bee a sh-epe of his  
flocke. And in plaine termes, to the un-  
derstanding of all that heare his words,

Mat. 15.24

Mat. 15.28

hee placeth her among dogges, rather  
then among children. And this is it tha  
thou chargest thy selfe to bee, and there  
fore secluded from hauing any part in the  
promise.

But that poore woman would not be an  
swered so, but still shee persisteth in prayer  
and knowing and beleevung that Jesus the  
sonne of *Daniel* was able to infranchise her,  
and make her free in the common wealth  
of *Israel*, and to change her, and of a dogge  
to make her a sheepe of his fold , yes, a  
childe of Gods familie , shee intreatheth  
him to admit her to the portion of an al  
lowed dogge , saying in the 27. verse,

*Matth.15. Truth Lord, yet in deed the whelpes eat of  
the crummes which fall from their masters  
table. And to maintaine in her such faith  
and such feruencie, shee had no promise so  
particularly answering the euill that op  
pressed her heart, as that promise doeth  
particularly and most aptly answer to the  
euill that lieth so heawilie vpon thy consci  
ence: onely shee had heard that Iesus had  
helped others. And her inforced impo  
nitie, and (as a man would thinke) her un  
reasonable and vnmannerlie soliciting, pre  
uailed for her, and shee obtained all tha*

mer-

mercie that her soule desired. What shall  
I say then to thee, that so foolishly vrgest  
against thy selfe the shadow of thine owne  
uspicion, and thine owne feare, and refu-  
lest to call for the mercie that God already  
hath promised to grant? A Canaanite and a  
dogge (neither *Israelite*, nor sheepe, nor  
childe) preuaileth, and thou darfst not ad-  
venture.

But it runneth in thy head that thou art  
*no Israelite*: and according to the naturall  
acceptio[n] of the name, I grant thou art  
none, and thou regardest not to be one, be-  
cause that estate of being an *Israelite* would  
not benefit thee. But thou also thinkest,  
that in the spirituall acceptio[n] of the name  
thou art none: and affirmest him in that  
use to bee an *Israelite*, that is, a childe of  
promise, an heire of grace, and a preuailer  
with God, a citizen with the saints, and of  
the houshold of God.

Thy definition of a true *Israelite* is good, That this  
and to be maintained; but thy denying of sinner is  
thy selfe to be such an one is not good, nei- *an Israelite*  
ther to bee maintained. For art thou not  
descended of Christian parents, and there-  
by a Citizen with the saints, and a childe  
borne within the houshold of faith, and

*1. Cor. 7.  
14.*

an holy one from the wombe? The Apostle Paul speaking of the children of believing parents, in his first Epistle to the *Corinthians*, the seventh Chapter, and 14. verse, saith: *Else were your children unclean, but now they are holie.* Paul pronounceth them to bee holie, that is, to haue a ticle to the couenant of grace, and to all the privileges of the Church, and therefore of the house of *Israel*. And this is their birth-right, if either the father or the mother bee a right belieuer, though the other parent be an infidell. But both thy parents made profession of the faith of Jesus Christ, therefore this birth-right on both sides is confirmed to thee. And who shall denie him to bee a true *Israelite*, that is borne holie, being of

*1. Pet. 2. 9.* that *holie nation and peculiar people* that Peter speakes of in the first Epistle, the second Chapter, and ninth verse? Also thy parents receiuied the promises of Gods mercie, not onely for themselves, but for thee: so Peter teacheth vs in the second of the Acts, and 39. verse, saying; *The promise is made unto you, and to your children, and to all that are a farre off, even so manie as the Lord our God shall call.* And this affliction which now lieth so heauie

*Acts 2. 39.*

UPON

upon thy conscience , is nothing else then  
the calling of God, seeking by this trouble  
to bring thee home vnto himself, that hast  
long in thy former securitie gone astray  
from him: and therefore that promise of  
forgiving iniquitie, and not remembraunce,  
and all other promises of his mercie  
are made to thee , and do belong vnto thee  
vnto a true *Israelite*, thou being the childe  
of such parents as did inherit the same  
promises before thee.

And say that thou wert a stranger and for-  
siner, and as hard-hearted as the stones in not , hee  
the street that are nothing fit to receiue may by  
the forme of a seruiceable vessell ; yet such conuersio  
is the power of the hand of God our potter become  
that hee is able to make the hard stones sof- an Israe-  
ter then the clay, and to soften our hearts as  
waxe to take the impression of this law: he  
is able to make vs vessels of honour, for ho-  
lie and acceptable seruices in his house; and  
he is able to make vs *Abrahams* seed , and  
true *Israelines*. You know the words of  
Iohn the Baptist, spoken to the proud Iewes  
that gloried so much that they were *A-  
brahams* seed , and in his right were heires  
of the covenant , in the third Chapter of  
saint Luke, and 8. verse, *Say not you* Luke 3.8.  
*your selves,*

selues, We haue Abraham to our father; for  
 I say vnto you, that God is able of these stones  
 to raise vp children vnto Abraham. So  
 that of no Israelite, of no childe, of no  
 heire, God is able to make an Israelite, a  
 childe, and an heire. Of Gods goodnessse  
 towards them that were no Israelites, the  
 Prophet Hosea speaketh in his second  
 Hosca 2.23 Chapter, and 23. verse 2: *I will haue mercy  
 upon her that was not pitied: and I will say to  
 them which were not my people, Thou art my  
 people: and they shall say, Thou art my God.  
 If thou wert therefore of that companie  
 that was not pitied, thou maist yet finde  
 mercy: and if thou wert of that companie  
 that were not Gods people, thou maist yet  
 become one of his. The feare therefore  
 that thou fainest vnto thy selfe, hath no  
 ground. Consider whom thou hast to  
 deale withall, and hope in his mercy that is  
 so liberall in his promises, and is so faith-  
 full in the performance of his word. Thou  
 hast sinned, and he hath promised to for-  
 giue sinnes. Appeal vnto his promises:  
 he cannot faile to performe that which he  
 bath giuen his word for. Of which word  
 of his, he saith in the 55. of *Esay*, verle 11.  
 11 *It shall not returne vnsome void, &c.**

But

But thou canst not yet bee at rest in thy  
soul; and thou saiest, if this leauue of asking,  
and this promise of granting forgiuenesse  
be so free to euery one borne of belieuing  
parents, as you would make mee beleue,  
how commeth it then to passe that so many  
perish in their sinnes, not only of them who  
are borne and brought vp among vnbelieue-  
uers that know not the true God, but of  
them also that are descended of belieuers,  
and al their time brought vp in the bosome  
of the Church, that can say before the  
judge, as it is in the seuenth of *Matthew*,  
and 22. verse, *Lord haue not we by thy name Mat. 7. 22.*  
*prophecied? and by thy name cast out Diuels?*  
*and by thy name done many great works?* and  
yet vnto them the Lord will answer, and  
make profession, saying, *I never knew you:*  
*depart from me ye that worke iniquitie.* The  
way that leadeth to death and destruction is  
broad and easie, and many walke in it and  
perish, and I am one among many others  
that haue run in that way, and am yet in it:  
but the way that leadeth to life and salua-  
tion is a narrow way, and few doe finde it:  
And I am one of them that cannot finde it,  
and indeed never had any pleasure to seeke  
it: and yet you make the promise of the  
forgiuenesse

5. obiectio.  
Many pe-  
rish, not-  
withstanding  
this  
promise:  
why not I?

forgiuenesse of sinnes to be very large, and giuen to all within the Church. And why may not I (notwithstanding so gratioues & large a promise) misse of saluation, and fall into destruction as well as others? Yea before many thousands of others? hauing deserued destruction as worthily as any other, and more worthily then many other. Therefore I thinke there is somerhing required to the obtaining of saluation and forgiuenesse of sinnes that I yet know not, and not knowing it, it is very like I haue it not, and not hauing it, I remaine stil vnder condamnation: and notwithstanding all that you haue spoken to put life and hope into my soule the burden of my sins, and the feare of damnation is no lesse heauie vpon me, then before you began to speake vnto mee, I confess indeed that the things that haue beene spoken, offer great comfort, but I want the right hand to take it withall. Help me therefore thorow, and shew mee what are the conditions betweene God and sinners, vpon which hee forgiueth sinnes; that hearing them, I may know whether I bee capable of that desired happiness; and if I bee not presently, that yet I may indeavour in time to bee, and so at the last obtaine

obtaine it: for though you haue not desir-  
ed me from all my feare, yet you haue  
wrought in mee a great desire to recouer  
it, not without some hope that it  
my one daie by the mercie of God be ef-  
fected.

Hearre then these conditions : so shalt Answer  
you knowe, both why others perish in to this ob-  
their sinnes notwithstanding this promise: iection,  
and also how thou maist obtaine forgiue- shewing  
these con-  
shew-  
these condi-  
tions,

The conditions required at our hands, The cor-  
wee thinke to obtaine forgiuenesse of ditions are  
one, in number are three.

The first of these threc, concerneth our The first  
entes and our renouation. It is called re- is repen-  
tance, a departure from sinne, and a tance.  
turne vnto God in holinesse and righte-  
nesse. For it is meet for him that would  
have sinns past to be forgiuen vnto him, to  
leave from sinne, and to hate the works  
of darknesse, wherein hee tooke pleasure  
before . Which ought to bee hated in re-  
gard of G O D, because they are displea-  
sing to him that is most holy, and hee that  
is most glorious is dishonoured by them.  
And for thine own part, thou hast cause (and

I hope, will also) to hate and abhorre them  
for euer, seeing what wofull feare and dan-  
ger they haue brought thee vnto. It is a true  
saying of saint Austin in one of his Sermons  
*Non innocent peccata praterita, si non placent  
presentia.* If thou take no pleasure in present  
sianes, thou shalt take no hurt by sins past.  
And this saying is grounded vpon the scrip-  
ture, which must be thy stay. The Prophet  
Ezekiel in his 18. Chapter, and 21. verie

**Eze. 18.21** saith. If the wicked will returne from all his  
sinnes that he hath committed, and keepe all  
my statutes, and doe that which is lawfull and  
right, he shal surely live, and shall not die: al-  
his transgressions that he hath committed, sha-  
not be mentioned unto him. Yea vpon our re-  
pentance and ceasing from sinne, where we  
had stained as deepe as scarlet, and like  
crimson double died, in a colour not easie  
to be changed, yet there will God cleanse  
the sinner, and make him as white as snow,  
and as cleane as the fleece of wooll new  
washed and scoured. Read to this pur-  
pose the words of Esiae, in his first Chap-  
ter, the 16. 17. and 18. verses. It is a placcon  
much comfort.

God hel-  
peth vnto  
repent-  
tance.

And when thou hearest repentance to be  
condition of the obtaining of forgiuenesse

sinnes, bee not discomfited in the con-  
science of thine owne weake[n]esse and in-  
sufficiencie of keeping the law of God, as  
it shoulde be impossible for thee to obtain  
forgiuenesse vpon this condition. I know  
you canst not but be vnapt for good works  
now at the first, hauing so long before accu-  
mulated thy selfe to a contrary course of vn-  
godlynes. But attempt with resolution to re-  
form thy waies, & study with al thy hart to  
serve God according to his wil. God esteem-  
eth the will for the worke: yea hee will  
worke both the will and the worke in thee  
at his owne good will. For hee giueth both  
repentance and remission of sinnes by Iesu[s]  
Christ whom hee hath appointed and in-  
stalled thereunto. As Peter saith of him in  
the 5. of the Acts, and 31. verse. *Him haue*  
*you lifte up with his right hand, so be a Prince*  
*and a Saviour, to give repentance to Israell*  
*and forgiuenesse of sinnes.* And therefore *A&s. 5.31.*  
as a good degree of casting thy burden  
upon God, pray vnto God to giue thee re-  
pentance for thy sinnes, that thou maist ob-  
taine also forgiuenesse. And learne of Da-  
vid to say vnto God, *Create in me a cleane*  
*heart O God, and renew a right spirit within*  
*me.* And craue it in hope, for God hath pro-  
mi-

mised to giue it, in the 36. of Ezekiel , and 25. verse, saying ? Then will I poure clean water vpon you . and you shall be cleansed: yes, from all your filthines, and from all your idolatrie. I will cleanse you: a new heart also will I give you, and a new spirit wil I put within you. And I will take away the stone heart of your bodies, and I will give you a heart of flesh, and I will put my spirit within you, and cause you to walke in my statutes, and ye shall keepe my iudgements, and doe them. What is it that belongeth vnto repentance, either of the inward man for the renewing and humbling and sanctifying of the heart, or of the outward man for the altering, amending and reforming of the life, that God in these words doth not promise to giue? And what he promised to giue, that will hee truly bestow, if thou make suit vnto him , as is fit and necessarie for thee.

The second condition is charitic towards our brother.

The second of the three conditions concerneth our brother, and the mercifull vsing of him, and it is a misde kinde of charitic, by which we must be willing to forgiue unto our brother al the wrongs and trespasses that he hath done against vs, seeking if wee can, to reforime him, but not to shame him; and yeelding to do all offices of mercie and loue

and forbidding in his necessarie; nor seeking recompensed, & to render evill for good, rebuking or rebuke. And this is agreeable vniustice and equitie, that if thou wouldest receive that thou wantest, thou shouldest bee willing to give what thou art able; and if thou wouldest finde mercy with God, thou shouldest shew mercy to men; in what measure wee more to others, the same shall bee meane unto vs; James, saith, in the second Chapter of his Epistle, and 13; *There shall be judgement merclesse to him that sheweth no mercy, and mercy resis- teth against judgement.* If shou wilt not remitt vs to thy brother, then looke for no remission at Gods hands; i. lyke if thou charitably remitte to thy brother, then chearefullie promise thy soule remission at Gods hands. Clearely to this purpose speaketh the Lord Jesus Christ in the sixt Chapter of *Markhem,* and 14. ver. *If you doe forgive man their trespasses, your heauenly father will also forgive you;* but if you doe not forgive man their trespasses, no more will your father forgive your trespasses. This text is plaine and needeth no interpretation, but forgive and it shall be forgiven to you. Forgiue vnto men, and you shall be forgiuen of God.

P

At

and least  
over ydwe  
blood  
ylders  
mynster

Reasons  
why wee  
should  
readily  
forgive.

1.

2.

At the hearing of this condition, there needeth no discomfort arise in thy conscience from feare of thy insufficiencie, for all resteth in thy will; It is no more but this, be willing and the worke is done. Desire not to be revenged, and thou hast forgien him; continue kindnesse vnto him, as if no such wrong had beeone done thee, and this condition is fulfilled. And if thou thinke it will be hard vnto thee, by reason of thy froward heart, heare a few reasons that may moue thee to thinke that it is a matter of nothing, considering what thou desirest to obtaine of God. First, it is not much that thou hast to forgive thy brother, small and few are his wrongs to thee. But it is infinite that thou seekest forgienesse of from God, manie and grieuous are thy wrongs done against him. Secondly, betweene thy brother and thee there is no such difference with the aduantage of dignitie on thy side, that thou shouldest disdain in regard of thy excellencie to put vp wrong at thy brothers hand, for thou(as he) art no better then dust and ashes: but infinite is the difference betweene God and thee, with all aduantage offull excellencie on Gods side, hee being of infinite glorie and

3.

and maiestie, so that he might iustly disdaine  
to put vp wrong at the hands of such a vile  
worne as thou art. Thirdly, thy brother is  
either by subiection to thy authoritie, nor  
by kindnesse received from thee, to bound  
vnto thee, as that in his doings, which thou  
interpretest wrongs, he can be chalenged of  
any great rebellion, & any grosse vnhank-  
fulness against thee: but thou, both by  
subiection to the authoritie of God, and by  
daily blessings receiued from God, art so  
bound vnto him, that in thy sinfull deeds  
done agaist his knownen commandements  
thou art euidently guiltie of high treason  
and rebellion, and most wicked vnthanke-  
fulness. Every of these reasons do inforce  
upon thy heart (be it never so foward and  
swelling) that it is a trifle and matter of no  
worth for thee to forgiue the wrongs of  
thy brother done to thee, if thou desire and  
expect that God should forgiue vnto thee  
thy wrongs done against his diuine mae-  
stie. But in the fourth place marke well  
this, and let it enter into thy foward heart:  
If thy peace were presently settled, and thou  
hadst received from God as cleare and as  
assured discharge of all thy sinnes, as David  
had when *Nathan* said vnto him from  
P 2 God,

4.

God, in the 2. booke of *Samuel*, the 12. Chapter, and 13. verfe, *The Lord hath put away thy sinne, thou shal not die.* Crueltie against thy brother reuoketh Gods promise, which hath ever included in it this condition of shewing mercie to thy brother and forgiuing him. It is a true saying of *Austen* in a certaine place, *Redemptio dimisit peccata, ubi fraterua charitas non est.* The sinnes forgiuen, returne vpon thee if thou haue not brotherly loue to forgiue thy neighbour. And this is plaine in the parable of the king and his servant that owed him ten thousand talents. The king being humblie intreated, forgave him the debt, that is promised to forgiue it him. This servant went forth and met with a fellow-servant, that owed him an hundred pence, and cruelly he cast him in prison: Which when the king heard of, he was highly displeased, and having called this vnmercifull servant before him, hee said ynto him, in the 18. Chapter of *Matthew*, and 32. verfe. O euill servant, I forgave thee all that debt because they praiedst me, oughtest not then also so hanohad pitie on thy fellow, evn as I had pitie on thee? so his master was wroth, and deliuered him to the gaoler, till he shoulde pay all that was due to him. His vnmercifull dealing

*Austen.*  
lib. 2. de  
ser. Dom.  
super  
montem.

*Math. 18.*  
32.

ing with his fellowes whome he would not  
forgive small offences; revoked the liberall  
wombe of Gods most large mercie for the  
guenesse of his malice and grieuous sins;  
therefore suppress all frowardnesse of thy  
willing heart; and after the counsell of  
<sup>Almon in the 24. of the Proverbs, and 29.</sup>

*Say unto I will doe to him as he hath done* Pr<sup>o</sup> 24.  
*I will recompence every man according* <sup>29.</sup>  
*this worke. But be courisous, merciful and*  
*under-hearged; forgiving thy brother, and*  
*God will gratioufly forgive thee.*

There is a third condition to be obserued  
which shall obtaine forgiuenesse of sins.  
which concerneth more directly God, &  
glory and paise; namely: faith in God,  
and in Jesus Christ the son of God. That is, in Jesus  
himselfe to hold perswasion of the mercie of  
God that doth reacheth notha forgiuenesse of  
sins, without exception of my sinne; or of  
my sinnes: as if for sinnes, there were any  
greater then his mercie, & therefore such as  
he neither could nor would forgive: and  
but the person selfe, there were any losse cut  
of sauerie that is upon his depeitance. God  
would not be mercifull vnto him. The Pro-  
phet *Micah* saying of God for his mercy in  
this point, in the 7. Chapter, and 18. verse, Mich. 7.  
*Who is a God like unto thee, that taketh* 18.

P 3 away

away iniquitie, and passeth by the transgra-  
fion of the remnant of his heritage; and firm-  
ly to hold perswasion of the merit and ver-  
tie of the death and blood-shedding of the  
Lord Iesu Christ, that it is effectual to take

*John 1.29* away the sinne of the world, as *Iohn Bap-*  
*tist* faith of him in the first of *Iohn*, and 29.  
verse, *Behold the Lambe of God, that taketh*  
*away the sinne of the world.* Without excep-  
tion of any sinne or of any sinner; as if for  
the sinne, there were any so grievous that  
the blood of Iesu were not able to wash  
out the staines thereof: and for the sinner,  
there were any so wicked, that the sacri-  
fice of the sonne of God were not sufficient  
to make attonement with God for him; the  
*Euangelist Iohn* concerning Ianne, saying in  
his first Epistle, the 1. Chapter, and 7. vers.

*1. John.1.7* *The blood of Iesu Christ cleanseth us from*  
*all sinne.* And the Apostle to the *Hebreus*  
concerning sinners, saying in the 7. Chapt.  
and 24. verse, *He is able perfectly to save*

*them that come unto God by him, seeing he*  
*ever liveth to make intercession for them.*  
This is faith in God to hold this intire per-  
swasion of the mercie of God, without  
making exception, which none can justly  
make. And this is faith in Iesu Christ the  
sonne

Some of God, to hold this intire perswasio-  
n of the merit of the blood and passion of  
Jesus Christ, without making exception,  
which none can truly make. And this in-  
tegral persuasione without exception, inclu-  
ding particular application: for he that ex-  
cepteth no sinner, excepteth not his owne  
selfe. And he that excepteth no sinner, ex-  
cepteth not himselfe. Of the vertue of this  
fishe, to obtaine forgiuenesse of sinne, and  
other graces at the mercie of God, and  
for the merit and by the vertue of Iesus  
Christ the mediator, these and manie other  
places of Scripture doe speake fully and  
mainly. In the 21. Chapter of Matthew  
and 22. verse, the Lord Iesus saith, *Whatso-*  
*ever ye shall ask in praier, if yee believe,* Matth. 21.  
*ye shall receive it.* And in another place  
in the Gospell by Saint Marke, the ninth  
Chapter, and 23. verse, *If aboue beleeme,* Marke 9.  
*all things are possible to hym that believeth.* And 23.  
Peter in the Acts, the 16. Chapter, and 31.  
verse, preacheth thus to the Gaoler *Believe* Acts 16.31.  
*in the Lord Iesus, and thou shalt be saved.*

It may be the remembrance of this third  
condition breedeth some discomfort vnto  
thee, as threatening vnto thee no forgiuenes  
because thou hast no faith: thou hast it nei-  
ther

God hel-  
per vnto  
faith.

Judge, 3.

ther in possession, nor in power? Whether thou haue it in possession or no, it may be a question, because their maiestie lieth without present feeling of it. And sure, if ever thou hadst it, thou hast it still. For as the Apostle Jude saith in his Epistle, *the faith once givene to the saints*. It hath his summerly beautie, and winterly barrennesse; it admitteth increase and decrease. But in the free lieth in the winter thought hee bee bare, and when cold fortunes are past sheweth his life by budding in the spring; so faith, nipt and benummed with the pinching cold of earthly temptations, lassoone as it pleaseith God to send ease of trouble, sheweth it selfe by rejoycing and praising God, as it were in a spring; and high manifesly declareth the continuallte of his budding when ye heould not see & discernd it. But if thou were indeede without thy vices bare of questi  
on that thou hast no power to command it. It is not a matter of that facultie to believe in God ynto salvation that solues up accouert, who use to say, they do believe what they list. For to command silence to accusing thoughts, and to stop the mouth of Satan that chargeth thee with thy sin, & to suppress the sentence of Gods law that

con-

gratia

sicut  
in anima  
vobis vobis  
ad hunc  
in vesti  
theo  
brevi

Eph. 2. 8.

et inde

.12

underneath thee for sinne; and to binde  
 the hands of God's justice that is ready to  
 smite thee for sinne; and to quiet a conscience  
 disturbed and secon fire with feare of  
 deserved wrath and deserued damnation;  
 and to do all this is to belieue in God: vna-  
 saluation is a worke of greater difficultie  
 when he understandeth that faith, he can  
 belieue what he list. Credulity to think this  
 or that to be true because some body tells  
 us so; is one thing: but faith to rest upon  
 Gods promises for the longuenesse of sinne  
 is another thing. The first, namely credulity,  
 when men are light of beliefe, is a fault and  
 infirmity of nature. The second, namelie  
 faith whereby all accusations are quelded,  
 and all the fierce dantes of the Diuell quen-  
 ded by the vertut of the spirit, and merely  
 the gift of God. The Apostle Paul saith in  
 the q. Chapter to the Ephesians, and 8. verse.  
*By grace are you saved through faith, and*  
*that not of your selves; it is the gift of God.*  
 Yet the same Apostle makes it a worke of  
 mighty power of God, to bring a sinfull  
 man vnto this savinge faith; wher it was to  
 raise Iesus from the dead: as appeareth by  
 his words in the same Epistle, the first Chap-  
 ter, and 19. verse; whiche he praitech for the  
 opening

uum

Ephe<sup>s</sup> 1.19 opening of the eies of their vnderstanding  
 that they might know, What is the exceeding greatnesse of his power toward vs, which  
 beleue according to the working of his mighty power which he wrought in Christ, when he  
 raised him from the dead. So that if any man  
 be able to raise vp the dead, & quicken them  
 if he list, then he is able to beleue vnto salua-  
 tiō if he list. Surely faith vnto saluation is not  
 in the power of man to take vnto himselfe.

Faith is  
 attained  
 by praier  
 and the  
 study of  
 Gods  
 word.

John. 16.  
 23.

But while I make faith not to be in thine  
 own power, I doe not therefore take from  
 thee all possibility of obtaining it, if it were  
 wholly wanting: for I haue shewed thee that  
 it is the gift of God: hee that quickneth the  
 dead, he it is that maketh sinners beleue:  
 and if thou wouldest beleue, and wile pray  
 vnto him to give thee a heart to beleue,  
 God will heare thy praier, and grant thy  
 desire, and that without saile, if thou praise  
 vnto him in his sonnes name, who saith  
 vnto vs, in the 16. Chapter of John, and 23.  
 verse, Verilie, verily, I say vnto you, whatso-  
 ever ye aske the father in my name he will give  
 it you. And while thou praest, thy faith  
 will grow, and while thou beleuest thou  
 shalt haue more heart to pray, and these two  
 within thee, faith and praier, will affoord  
 mutu-

shall help either to other, and they will  
grow together, that thou shalt become  
strong in faith, and fervent in prayer. Au-  
stin hath an apt saying in a certainte place:  
*Proferimus credimus, & ut ipsa non deficit  
in qua oramus credimus: sicut fundit oratione  
fusa oratio fidei impetrat firmacrem.* Let  
us therefore believe in God that we may pray unto  
him, and let us pray that the faith by which  
we pray unto him fail not: faith poureth  
out prayer unto God, and prayer poured  
out obtaineth strength of faith from God.  
Let us therefore imboldned by the promise  
of the Lord Jesus. And seeing the chiefest  
meanes whereby God worketh faith, is his  
word, even the word of the Gosspell which  
therefore the Apostle Paul calleth the  
word of faith, that is, the word begetting  
faith, the word in which and by which we  
believe, saying in the tenth Chapter to the  
*Romanes* and the 8. verse, *The word is neare  
thee, even in thy mouth, and in thy heart, this  
is the word of faith which we preach.* There-  
fore giue thy selfe to the study of the word,  
Hear, read, meditate therein. There shalt  
thou finde the sweet promises of mercy.  
There shalt thou finde Jesus the mediator,  
in whom al the promises of God are yea, &  
arc

Austin.  
Ser 36. de  
verbis do-  
mini,

Ro. 10.8.

are Amen. There shall thou finde assurance  
for thy soule to bring it to true rest. For the  
priuate reading, and what thou shal gaine  
thereby, heare the saying of our blessed S.  
John in the 3. Chapter of John; and 39 ver.  
10.5.39.

*Search the Scriptures, for in them you shall*

*to have eternall life; and they are they which*

*testifie of me. There shall we finde the true*

*knowledge of Iesu Christ and eternall life.*

*And for thy diligent hearing & what thou*

*shalt gaine thereby, hear the saying of Saint*

*Ro.10.17. Paul to the Romanes, the 10. Chapter and*

*17. verſe. Faith is by hearing, and hearing*

*by the word of God. By hearing we shall ac-*

*taine vnto that faith which is the com-*

*tion that wee now talke of. And for thy*

*meditating in the word of God, and the*

*benefit that thereby thou shalt obtain, heare*

*the saying of David in the first Psalme, and*

*2. verſe. he plainly preþoungeth him bleſ-*

*sed that hath his delights in the law of God,*

*and in his law meditateth day and night. To*

*shew thee fully how available to the ob-*

*tainging and increase of faith, the studie of*

*the Gospell will bee, the reading, hearing,*

*and meditating thereon, consider the say-*

*ing of Saint Paul in the first chapter to the*

*Romanes, and 16. verſe. I am not ashamed of*

*the*

Gospel of Christ for it is the power of God  
in saluation, to energe one that believeth,  
the law first, and also to the Grecian. For  
the righteousnes of God is revealed, from  
the vniuersallitie, as it is written, the just shall  
live by faith. It is the doctrine of faith for  
the Gentile. It breedeth, nourisheth, &  
releaseth faith. It iustifieth the belieuer, &  
meth the iustified man, and effecteth these  
things powerfully as Gods instrument; for it  
is the power of God to save. Though ther-  
fore thou haue not power to settle thine  
embare by giving faith vnto thy selfe, yet  
shouldest thou cause to be discomfited, for by  
thy vnto God, and by study in the word  
of God, it is obtained at his hands.

script O  
scolding  
old do not  
wicks your  
children  
cate

The three  
conditi-  
ons re-  
pent.

I

2

These are the conditions betweene God and man, that God requireth where he for-  
giveth sinnes, three in number: One, that  
concerneth most directly thy selfe, that is,  
repentance, renewing thy heart to hate and  
abhorre sinne, and reforming thy life to shun  
indication sinne. A second, that concern-  
eth most directly thy brother, that is, char-  
tie, and compassion to forgiue vnto him  
the wrongs done vnto thee, and to comfort  
him, as tho wouldest that GOD should  
forgiue the wrongs done to him, and  
com-

comfort thee. A third, concerneth moste directly God himselfe, revealed to vs in his sonne Iesus Christ, namely our faith, the which we neither thinke basely of the mercies of God, nor of the merit of Iesus Christ, as if there were some person, that it could by present reliue, and thy selfe that person: and some sinne that it could not doe away, and yet in consequence of that sinne thy sinne.

**Others**  
perish for  
not obser-  
ving those  
condi-  
tions.

And now maest thou vnderstand what it is that causeth so manie to perish in their sinnes, and how it commeth to passe thus so fewe are saued, when yet without exception of any sinne, the Lord Iesus commandeth, and by commandement giveth leauue to aske forgiuenesse of sin: and likewise without exception of any sinne, God the Father of our Lord Iesus Christ promiseth to forgiue sinne.

First, they haue no care of repentance to forsake sinne, yea, with delight they dwell in it, live in it, and die in it: and they will rather forsake God, and renounce heauen, then leauue their pleasant and gainfull sinnes. Secondly, they haue no care of charity and compassion to their neighbour: they regard not the rest, the credit, the prosperity, and safety of their brother: and beeing full of pride

most pride and fury they prosecute the least  
vs in wrong till they bee revenged. Lastly, they  
aith, they durst not to know how ample the Lords  
mercie is : and the death of Christ, and do-  
rist, and time of saluation is foolishnesse to them :  
it could they pray not for faith, and they stop their  
sonnes against the word of God. And heere-  
ay, and it commeth to passe that they perish in  
their finnes : not that their finnes are so  
ad wher that they cannot bee pardoned : or  
in their so merciless that hee will not pardon  
them: or Iesus Christ so defective in his me-  
dition, that he hath not done enough to  
charge them: but themselues are so care-  
full, so proud, so contemptuous, so despe-  
rate, that they will not leaue to sinne, they  
will noeloue their neighbour, they will not  
know God but they will goe on in their  
course like them whome Jeremie com-  
plaineth of in his 9. Chapter, and 3. verie,  
They are all adulterers, and an assembly of Iere.9.3.  
nibels. And they bend their tonges like their  
tonges for lier, but they hane no courage for  
betract upon the earth, for they proceede  
from euill iaworse, and they hane not knowne  
no faith the Lord. This is the cause why they  
perish.

And heere maist thou vnderstand how to  
reape

Thou  
maiest by  
these con-  
ditions  
obtaine  
forgiuenes  
of sinnes.

reap the benefit of the leauue that Christ  
hath gauen theo by his commandement  
askes forgiuenesse of thy sinnes, and how to  
reape the benefit of the promise of that God  
hath gauen thee to grant forgiuenes of sinnes.  
First forsake the sinnes that haue beene so  
chargable to thee; and having already  
found the reckoning to bee so heavy, die  
no more at the ordinary of fleshly lusts,  
where the soule must pay for it in Hell; and  
the inheritance waste, that God our Father  
hath dearly bought for vs. And finding how  
great need thou hast of mercie, and for-  
giuenesse, to keepe thee from being cur-  
nally miserable, learn to bee tender-hearted  
toward thy neighbour, and affouyt him  
forgiuenesse, that thou maist obtaine the  
sanct treasure of mercy at the hands of  
God. And let it be the objecte of thy dailie  
studies, to understand more clearly, then  
yet thou doest, how infinite and boundlesse  
the mercy of God, and merite of Christis  
blood is. In the wordes of God thou shalt  
 finde these things. And while thou art oc-  
cupied with desire in these studis, within  
the mercies of God will grow a peace, and  
in a short time bring thy conscience to that  
happie quietnesse that Paul speakec: in the

tho

we fitch to the Romanes, and first verse, Be-  
ing iustified by faith, we haue peace towards  
God through our Lord Iesu Christ. Thus is  
thy feare, growing from the multitude of  
them that perish, and from the small num-  
ber of them that are saued, shewed to be  
idle feare, if thou wilt haue care of those  
conditions vpon which God granteth  
forgiuencie of sinnes.

But heere againe the afflicted consci-  
ence breaketh out into grievous com-  
plaints, and faith. If these be the conditions  
required where sinnes are to be forgiuen,  
I must never looke to grow vnto any con-  
dition with God for this grace: for I haue tie, nor  
one of these three things in mee. For  
first, I want repentence, sinne aboundeth in  
mee, and whether I hate it, or no, I cannot  
tell, though I know I haue no cause to loue  
it. And secondly, I hold my selfe to be void  
of loue to my neighbor: I feare lest I shall  
enue other men their happie peace of con-  
science, and their happie hope of saluation.  
Sure I am, that I haue hurt them of: with the  
mistris act of my sinne, & haue grieved and  
offended them with the vngodly example  
of my sorne. And these things haue no a-  
greement with loue. And as for faith, of

all

Q

all three it is farthest off. If despaine could obtaine forgiuenesse of sin, I should soone speed, for I am not farre from that: but if salvation must be apprehended by faith, I am most farre from it, for I haue little or no faith; the present feare that I am in, is an expulsion of faith.

**Answer**  
to the 6.  
objection.

This is the miserable condition of this burden, that they which are pressed within, doe quickly apprehend, and too well remember any thing that may increase their feare: but they are dull to apprehend, and soone forget any thing that might give them comfort. If this troubled sinner could but remember while the three conditions were spoken of, what was said ynto him, why he should not bee discomfited at the hearing of those conditions, as if they, or any one of them did breed impossibilitie of obtaining forgiuenesse of sinnes; hee would not now make this friuolous obiection: but let vs helpe to remoue his feare, and to ease his heart.

**Thou maist** First, thou maist haue them and not know haue them, & therfore it is great rashnesse to say thou hast them not. For as before this time thou wilt confess there was in thee wickednesse of life, enuie against thy neighbour, and

nd infidelitie against God , and yet thou  
didst not thinke so , nor couldst be induced  
to belieue it : so at this time there may bee  
in thee repentence , and charitic , and faith ,  
and yet in this astonishment of thy soule ,  
thou canst not see it to be so . Again , if thou <sup>Thou art</sup>  
haue them not , yet thou art in the way of <sup>not farre</sup>  
them , and art not farre from them . Thou  
art grieved to finde thy selfe guilty of so  
much sinne , and thy heart is pricked , yea  
thy soule is wounded to thinke vpon it .  
Surely this is the beginning of true repen-  
tance ; and thou thinkest other men to bee  
happy in their peace of conscience , and de-  
sirest to haue fellowship with them in the  
fruition of Gods fauour . And is not this  
loue ? or at least preparation to loue ? And  
thou hast a longing desire to recouer the  
loue of God ; thou gladly harkenest to the  
report of his mercy , and wouldst think thy  
selfe a happy man if thou couldst grow to  
any comfortable perswasion thercof ; and  
doth not such a man follow after faith ? So  
that certainly thou art not so farre from <sup>Thou</sup>  
these things as thou fearest : and pursue <sup>maist have</sup>  
them more earnestly , follow hard vnto the <sup>them , if</sup>  
marke : and if thou wert altogether void of <sup>now thou</sup>  
them , doth it therefore follow , that thou <sup>be with-</sup>  
<sup>out them</sup>

canst not, and shalt not haue them? Not so. They that were borne without them, die with them, and beare the testimonie of them in their consciences into the grave that neuer brought them out of their mothers wombes. And therefore hope in the Lord, and pray vnto him, and practise all the good counsel that was giuen thee when these conditions were first remembred vnto thee. Repentance is the gift of God, and he is the Lord most holy, that reneweth our hearts by the spirit of sanctification: pray him to renew thee. And charity is the gift of God, and he is loue, and it is he that maketh men to bee of one minde in an house, that is, in all societies hee knitteth mens hearts together in loue, and inableth them to keepe the vnitie of the spirit in the bond of peace: pray him to giue thee a mercifull and charitable minde. And faith is his gift, and he himselfe is a most faithfull God, worthy to be trusted, the God of truth, that neither can nor will deceiue them that according to his couenant and promises of mercy, doe trust in him: pray him to give a beleauing heart vnto thee. If thou want this triple grace, thou hast a triple warrant to call for all grace, with a triple promise to obtaine

Obtaine all grace. The Lord Iesus saying  
in the seuenth Chapter of Maithew, and the  
seuenth verse, *Aske, and it shall bee givene  
unto you; Seeke, and you shall finde : Knocke, and  
the gate shall be opened vnto you.* Then aske repen-  
tance, and thou shalt receiuue it. Seeke for  
charitie and a mercifull heart, and thou  
shalt finde it. And knocke at the gate of  
heauen for fith, and it shall be set wide o-  
pen vnto thee. Wherefore is it that God at  
this time doth make thee see thy want, but  
because hee would haue thee call for his  
helpe?

Matth.7.7

But stil obiections arise in a troubled con- 7. Obiection.  
science, & the poore burdened sinner com-  
plaineth that his estate must needs bee de-  
perate. For, saith hee, I feele a contiunall  
swarme of euill thoughts stirring in my  
heart. Thoughts against the maiestie of the  
most glorious Trinitie. Thoughts against  
the veritie of the diuine and humane na-  
tures personallie vnted in the Lord Iesus  
Christ. Thoughts against all the Articles of  
the Christian faith. Thoughts rebeilious  
against Authoritie and seditious against  
peace. Thoughts, malicious against my  
neighbour, and vnnatural against my selfe.  
Thoughts vncchristian, vnciuill, inhumane.

on. Euill  
thoughts  
abound in  
his heart,

Q 3

Thoughts

Thoughts monstrous, and fearefull. I tremble to thinke that I haue such thoughts. And these must either spring and arise out of mine owne heart; and then woe vnto so wicked a heart: it is like vnto the lne vnto which the Virgin *Mary* caine with the Lord Iesus in her wombe: there was no roome for her in the lne, she brought forth her first begotten in the stable. So if any come to bring Christ or any Christian thought vnto my heart, there is no roome, they must seeke a resting place elsewhere. Or if they spring not from mine own heart, then are they thrust into my heart by satan, who did thrust the thoght of treason against his master into the heart of *Iudas*. And then surely the diuell hath alreadie possession of my heart, & either he sendeth these thoughts as new inhabitants to dwel there, and to keepe possession for him, as the king of *Ashur* sent new inhabitants into *Samaria*: Or els hee sendeth them as so manie furies and hagges (what should I call them) so manie firebrands to torment me. And being so fully in his power, it is too late to thinke of deliurance.

Answere  
euill  
thoughts  
hurt not,  
if we yeeld  
not to  
them.

Now the Lord of hosts helpe thee poore afflicted soule, and ease thee of this burden

den that presseth so heauily : and for thy comfort, understand that if these thoughts arise out of thine owne heart, (as they are in thy heart) they are yet but as the first grasse of sinne, and haue neither blade, nor eare, nor fruit to poison and kill withall, if we take not liking of them, nor suffer our judgement to be corrupted by them, inter-taining them for opinions; nor our will to be seduced by them, leading and guiding them into actions. *James* the Apostle hath an excellent saying to this purpose in his first Chapter, and 14. verse: *Every man is tempted when he is drawne away by his owne concupisence, and is intised: then when lust bath conceiued it bringeth foorth sinne: and sinne when it is finished bringeth foorth death.* By concupisence hee vnderstandeth the first flattering thoughts, the first euill motions that stir in our harts, that make the first proposition to our judgement and our wil, to try whether they will take hold or no: And howsoeuer the feeblest euill thought be sinfull in Gods sight, who loueth truth in our inward affections; and it is an evi-dence of that sinfull nature that wee bring into the world with vs deriu'd vnto vs

from our first parents through all the interceding generations. And howsoeuer the same euill thought being sinfull deserueth (in the iustice of God) eternall death: yet the Apostle *James* tellet vs, that it becommeth not dangerous to vs, nor bringeth foorth sinne vnto death, except a man be intised and drawne away by it: for when the iudgement yeeldeth to bee corrupted by it, approuing as good that that is euill, and approouing a true that that is false; and when the will yeeldeth to be seduced by it, intertwining the motion with assent and liking; then from the first thought there is a progresse made, vnto some sinful action, and in that action men continue impenitent vnto death: this is indeede a dangerous course. And if thou giue such way vnto these euill thoughts, & first sinfull motions, that thou allowest their appearance without checke, & sufferest their daily retурne without controlling them, and harknest vnto them with pleasure, or at least with patience: then thou art (as *James* saith) intised, and drawne a waie; and then it is likely that these thoughts will conceiue by the company of thy will, and bring foorth some monstrous birth of sinne, whereinto when thou art

once

once entered, it is dangerous whether thou  
shalt finde grace to returne by repen-  
tance : and the first deformed birth of sin  
bringeth foorth another deformed and  
scarefull birth, namely death . The first of  
these foule births , namely the sinne, is thy  
snare. And the second of them name-  
ly the death, is thy snare and destruc-  
tion: as the Apostle *Paul* saith in his Epistle  
to the *Romanes*, the sixth Chapter, and 21.  
verse. What fruit had you then in those  
things whereof you are now ashamed? *For Rom.6.21.*  
*the end of those things is death.* But if at the  
first appearance of these thoughts & euill  
notions thou checke them, and shew thy  
just dislike of them: if thou arme thy iudge-  
ment and thy will against them, withhold-  
ing thy judgement from approouing them  
by shewing how false and vngodly they be  
and withholding thy will from assenting  
vnto them, by shewing how sinfull and ab-  
ominable they be : if thou vse all diligence  
to expell them out of thy heart, as thou art  
able, and callest in better thoughts to occu-  
pie their places, falling then into some holy  
meditation of the glory, the greatness, the  
holinesse, the riches, the bounty, iustice and  
power of God : or into some meditation of the

the right worship of God, and of thy dutie  
to him as thou art a Christian by generalit  
calling, or as thou art bound by any other  
particular calling among Christians, or in  
some meditation of the glory of heauen,  
the purchase of it for beleuers by the death  
of Iesus Christ, of the meanes by which we  
may come to the fruition of it, and what  
manner persons in their conuersation they  
ought to be, yet take the selues to be coheire  
with Christ of that glory. If thou fal into such  
meditations when thou art at leasure, or let  
thy mind vpon thy worke and businesse, if  
thou the haue any in h[er]ind, that by this good  
imploiment of thy mind & body there may  
bee neither roome nor liberty for those euill  
thoughts to abide and wander in thy hart:  
Certainly those thoughts (thogh very busie  
with thee) shall not bee able to hurt. They  
shal be no more imputed to thee for sin vnto  
death, then the motion of *Potiphar's wife*  
vnto *Joseph*, when she said vnto him, *Come*  
*lie with me*, was imputed vnto him. And this  
course last remembred, is the onely way in  
such a case of casting thy burden vpō God.  
If thou be carefull withall to pray vnto God  
for his grace to help thee to ouercome these  
swarms of euill thoughts, as hee helped the  
*Israelites*

thy dutie is to ouercome the swarms of *Amanites, Philistines, and other enemies*: and  
y other that also thou take heed of *Idlenesse*, and  
s, or in chiefly idlenesse ioined with solitariness.  
auer, of idlenes is the sin to be shunned: *Solitariness*  
e death doth but make the idlenesse more dange-  
ich we ous. But certainly they that are troubled  
d what with the assault of such thoughts, to them  
on they nothing is more dangerous then idlenesse  
coheir and want of imployement for their mindes:  
to such then are they at leasure for the deuill; and  
, or set like the house spoken of in the Gospell Mat.13.44  
elle, if whereinto the Deuill entred (in Matthew  
s good 13.44.) the euill and vncleane spirit when  
re may became found it empie, swept and garnished,  
e cuill ne fit for him: God was not there with ho-  
hart: lly thoughts, the Diuell therefore entred  
busie with wicked thoughts. Where the heart is  
They not carefully manured by the owner therof  
vnto to bring foorth good, it will of it selfe, to an  
wife idle owner bring foorth euill thoughts. It  
Come will be like the field of the slothfull, that Sa-  
this lomon saith he passed by in Proverbs, 24.  
ay in Chapter, and 31. verse. *And so it was all*  
God, grown over with thornes, and nettles had come - Euill  
these red the face thereof, and the stony wall there- thoughts  
the was broken downe. Sloth maketh an over- suggested  
the grown heart with these euill thoughts. by Satan  
lites And if these thoughts be the suggestions not thine,  
of

of satan, thrusting them into thy heart, as  
hee did thrust that thought of treason into  
the heart of *Judas*; if thou doe not open thy  
heart by thy sloth and other sinnes vnto  
those thoughts, and bee prepared for the  
intertainment of them, as a man waiting  
at the doore of his house to open it to those  
guests whose entrance he desireth (for so  
did *Judas* set open his heart to the diuell by  
envie and covetousnesse) for when the wo-  
man powred the precious ointment vpon  
the head of Iesus, and *Judas* murmured at  
the waste, saying, It might haue beene sold  
for much, and giuen to the poore: and Ie-  
sus had defended her fact; then presently  
*Judas*, who carried the purse, received the  
almes giuen to his master, and now missed  
this prey; out of covetousnesse and envie  
heereupon, went presently to the high  
Priests, offering to betray him for a reward:  
and was as readie to intertaine that  
thought, as the diuell was to offer it vnto  
him, and his envie and covetousnesse held  
open his heart vnto it. If thou by thy idle-  
nesse and other sinnes dost not set open thy  
heart to such thoughts, the offer of them  
in thy heart is the diuels sin, and not thine:  
and if thou repell them as before hath been  
shewed,

shewed, they shall no more hurt thee, then  
the suggestions of satan in the wilderneſſe  
offered to the Lord Iesuſ did hurt him: what  
those ſuggeſtions were, the Euangelifts doe  
ſhow, and that the diuell audaciously, like  
a tempter, did offer them to the Lord Iesuſ,  
they also declare: but in what manner they  
were offered vnto him, they ſpeake not, as  
whether the diuell ſpake them audible vñ-  
his care, or (which is more agreeable to  
the nature of the diuell, who is a ſpirituall  
creature) whether he did ſpeak them ſpi-  
ritually to his vnderſtanding, hereof they  
ſpeake nothing. Onely Luke ſaith, that the  
diuell did ſhew vnto Iesuſ the glorie of the  
kingdoms of the earth *in the twinkling of his eies.* Which ſure was a ſpirituall manner  
of presenting: and why may we not aswell  
inke that hee uſed a ſpirituall manner of  
ſpeaking? But how ſoeuer it was, the diuels  
worke in thrusting thofe vngodly thoughts  
into thine heart, is like that diuels worke in  
arrieng thofe ſinfull motions vnto the Lord  
Iesuſ. The diuell ſinned there in as a tempter  
that would haue drawen another to wi-  
ckednes; but the Lord Iesuſ ſinned not in  
them, while hee gaue place vnto them, nei-  
ther was drawen by them to doe euill, but  
confuted

confuted them by the Scriptures: those suggestions were no hurt vnto him. Even so in those thoughts thrust into thine heart, the diuell sinnes in them as a tempter that would draw thee to commit wickednesse, but thou sinnest not in them, if thou giue no place vnto them, and suffer not thy selfe to be drawn by them to doe euil, but confute them by the Scriptures: surely those thoughts, if thou carrie thy selfe thus, shall doe no hurt to thee. Againe, let me remembere thee to pray vnto God for assistance of his grace against those euill thoughts. And to take heed of idlenesse, and of solitarines,

*Eccle.4.10* remembering Salomons *Vnde soli, Woe vnto him that is alone*, in *Ecclesiastes 4. Chapter, and 10. verse*. And heere I will also advise the sinner troubled with these swarmes of euill thoughts to consider with some learned and godly Physician, and to vse his counsell; for there is oft in the assaults of such thoughts some mixture of some diuill temper in the bodie, which he that is wise

**The Diuel** in God, and desireth true rest to his soule, hath leauē to tempt, not power to overthrow. And wheras in the frame of thy obiection thou saiest that if those thy thoughts be the suggestions of Satan in thy heart, then the

Diuell

Diuell hath already possession of thy heart, and thou art fully in his power, and it is too late to thinke of deliuering thee out of his hand. This is foolish feare. The Diuell hath often leaue to tempt when he hath no power to preual. Thou hearest even now, how he had leaue to tempt the Lord Iesuſ in the wildernesſe, but he had no power to ouerthrow him. And thou knowest the hiſtory of Job, the Diuell had leaue to tempt him, and it was limited leaue, hee was not able to touch a sheeps taile of Job till God permitted him, and he could not pasſe a ſtep further then God allowed him. and whatſoever he did, yet had he not power ouer Job to make him ſinne in that blaſphemie, that hee accused him of before God. And thou knowest what Iesuſ ſaith of the A poſtles, that the Diuell made ſuit to win them, but hee interpoſed his praier for them. So that the Diuell hath not all power, either to trouble by tempting, or to hurt whom hee troubleth: and in thy ſelue thou maist ſee it plain by the very manner of thy trouble, that though he haue power by theſe thoughts to tempt thee, yet thou art not wholly in his power. For if he had power to hurt thee with deeds, he would not trifle the time with thee to trouble thee with thoughts,

For

For the Dhuell euer goeth as far as his com-  
mission extendeth to doe any hurt to a  
ny childe of man, hee hath not mercy and  
charity to spare where he maie hurt.

And if he haue full possession of thee; as  
ever he had of any childe of disobedience;  
hath most yet were it not therefore too late to thinke  
power de- of deliueraunce out of his power. For Paul  
liuerance saith in his Epistle to the *Ephesians* the 2.  
may yet Chapter, and 2. verse, that he and the *Eph-*  
walked sometime according to the  
course of this world, & after the prince that  
ruleth in the aire, even the spirit that worketh  
in the chidren of disobedience. He sometime  
prevailed in them further then to molest  
them with vngodly thoughts, for they wal-  
ked in deeds after his course, and yet they  
were deliuered out of his power, and made  
the true sonnes and seruants of God. In-  
deed the Deuil is a strong man armed, that  
to his vttermost power keepeth those things  
that hee possesseth in peace. But the Lord  
Iesus saith in the Gospell, in the 11. Chap-  
ter of *Luke* and 22. verse, that when a stron-  
ger then hee commeth upon him, and over-  
commeth him, hee taketh from him all his ar-  
mour wherein he trusted and druideth his spoile.

Eph.2.2.

Luk.11.22.

And this stronger then Satan is our Lord  
Iesus

Jesus Christ, who leadeth ouer captivity  
captive, & by suffring death in his flesh, hath  
the Apostle saith in his 2. Chap. to the  
Hebreues, and 14. verse, destroyed him that  
had the power of death, that is the Devil. And Heb. 2. 14.  
what end but that he might deuide his  
spoile; and as it is in the same place & next  
verse, *That he might deliuver all them, which*  
*for feare of death were all their lifetime sub-*  
*iect to bondage.* He ouercame the devill, to  
this end to deliuver thee and such as thou art  
out of danger, and from their feare of that  
ghostly enemie. And that he doth by the  
word of the Gospell, vnder the free mini-  
sterie whereof thou liuest happily in the  
bosome of the Church. *Paul* saith to Ti-  
moteie, in his 2. Epistle, the 2. Chapter, and  
25. verse, *Instruct them with meekenesse that* 2. Tim. 2.  
*are contrarie minded, prouing if God at any* 25.  
*time will give them repentance, that they may*  
*know the truth, and that they may come to a-*  
*mendment out of the snare of the diuel, which*  
*are taken of him at his will.* Such is the pow-  
er of the word of the Gospel in the mouth  
of Timoteie, and every minister of Christ  
rightly diuiding the same. In the 10. Chap-  
ter of saint Luke, and fiftieth verse, it is recor-  
ded, how that the Lord Jesus Christ sent

R

foorth

Luke 10.  
17.

foorth seuentie Disciples, two and two together, to preach the Gospell. And in the 17. verse, *The seuentie returned with ioy, saying, Lord, even the diuels are subject to vs through thy name.* And he said unto them, I saw satan like lightning fall downe from heauen. The preaching of the Gospell is a ministerie of power, it is the strong arme of God to destroy the kingdome of satan. Where it is truely preached, the wals of satans kingdome are vndermined: and when the people hearken vnto it, the diuell is cast out of them, and hee falleth with violence from his soueraintie ouer them, euensuddenly, as the lightning which breaking foorth in the East is suddenly scene in the West. Therefore if satan had that full power ouer thee that thou fearest, thy diligent attendance to the Gospell preached, will surely worke thy freedome. Let Jesus Christ therefore finde thee a diligent hearer in the Temple, and thou shalt finde him a mercifull Sauiour in thy heart. And thou shalt be freed from all power of that aduersarie. And though hee trouble thee with many wicked thoughts, yet thou shalt bee as a prey plucked out of his paws. And it pertaineth to the casting of this burden

upon

vpon God, that thou doe attend to the preaching of his word. And thereto ioine thy humble and heartie praiser vnto God.

Following the good councell of the Apostle saint James, in his fourth Chapter, and 7. verse, *Submit your selues to God, and resist the diuell, and he will flee from you.* James 4.7.

But yet the troubled sinner crieth out, law cur-  
hauing his eies fixed vpon the Law of God, seith all  
and hauling as yet no power to looke vp to transgres-  
the Gospell of peace ; and hee further ob-  
iecteth, and saith : Doeth not the law of <sup>I haue</sup> transgres-  
God accurse every transgressor, that abi-<sup>sed.</sup>  
deth not in all that is written in that booke  
to doe it ? And haue not I broken all the  
Cominandements of that law ? Yes, J haue  
broken them in thought, word, & deed. And  
therfore sure I am a most accursed creature.

Indeed heere is the great malice of sa- A fraud  
tan , which it behoueth all men to looke <sup>of satan</sup> discou-  
vnto with great care. In the daies of our  
peace and securitie hee suffereth vs not to <sup>red, with</sup> warning  
looke into the law of God, lest from thence to take  
we might take any direction for the orde- heed ther-  
ring of our liues, but he driueth vs forward <sup>of.</sup>  
after the line of our owne lusts. And then  
if we haue any remembrance of God, hee  
onely suffereth vs to thinke vpon his

mercie and goodnessse; and beares vs in hand that we cannot doe that euill that her will not forgiue; and therefore wee need not care what wee doe, we shall repentin time, and all shall be passed ouer in mercie; and so maketh vs to abuse by contempr the riches of the bountie, and patience, and long suffering of God. And if we haue any occasion to thinke vpon the word of God, hee presently thrusteth into our mouthes the promises of the Gospell, and drives vs vpon that rocke of destruction, that the **Apostle Paul** speakes of in his Epistle to the Romanes, the 6. Chapter and 1. verse,

Rom. 6.1. *What shall we say then? Shall we continue in sinne that grace may abound?* The Gospell preacheth the mercie of God in Christ to teach that where sin did abound, deserving damnation, there the grace of God in Iesus Christ abounding more by the forgiuenesse of that sinne vnto saluation. Heereupon, manie that abuse the grace of God vnto wantonnesse, doe resolute to commit sinne more abundantly, that so grace in the forgiuenesse of sinne might more abound. This wicked resolution of presumptuous sinners, hee reiecteth with words of detestation, saying, *God forbid: how shall we that*

Rom. 6.2.

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ye dead to sinne, live yet therein? The true condition of a Christian man that shall finde grace to the forgiuenesse of his sinnes, is to bee dead vnto sinne, and no more to hearken vnto, and to obey the commandements of sin, then a dead seruant can hearken vnto, and obey the commandement of his master: but to bee aliue vnto God, that is, readily to hearken vnto, and diligently to obey Gods commandements, as a hewing seruant hearkeneth vnto, and obeith the voice of his master. But so keeping vs from the view and consideration of the Law, and making vs with the wrong hand to take hold of the Gospell, the diuell doth blinde vs in the time of our securitie, till hee haue intangled vs dangerously in many sinnes.

And after, when hee hath vs fast in his hands, and hath obteyned leaue to set our fiones in order against vs, then he suffereth vs to haue no other remembrance of God, then of his iustice and seueritie; & then he presents him vnto vs such a one, as Moses describes him in the 4. Chapter of *Deuteronomie*, and 24. verse, *The Lord thy God is a consuming fire, and a zealous God*. And such a one as the hypocrites in *Sion* remember

R 3

him

Deut.4.24.

*Esay. 33.  
34.*

him to bee in the day of their feare , say-  
ing, as it is written in the three and thir-  
tieth Chapter of *Esay*, and the fourteenth  
verse, *Who among vs shall dwell vvith the  
devouring fire? Who among vs shall dwell vvith  
the euerlasting burnings?* And then he suffe-  
reth vs not to thinke vpon any word of  
God, but the condemning Lawe, the ac-  
cusing law; and then he remoueth from  
vs all remembrance of the gracious  
Gospell , of the free, liberall, and faith-  
full promises, and of the mercifull me-  
diator , and most sweet Sauiour JESVS  
CHRIST : then hee telleth vs, we haue  
no right to anie of those things : and ma-  
keth vs to obiect against our owne soules,  
as the troubled sinner here doeth , that the  
law without fauour accuseth transgessors;  
and wee without measure haue transgres-  
sed; and therefore wee are accursed crea-  
tures. But let vs see how wee may relieue  
this troubled sinner , and against this ob-  
iection teach him to cast his burden vpon  
God.

**Answer**  
to the 8.  
obiection,  
from the  
end of the  
law.

Thine tie is vpon the Law. I mislike it  
not. The Law shall make thee a full a-  
mends for this feare it puts thee into. *Pau*  
*the Apostle in his Epistle to the Galashians,*  
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the third Chapter, and 24. verse, saith, *The Law was our Schoolemaster to bring vs to Christ, that we might bee made righteous by faith.*

Gal.3.24.

This lawe that accuseth thee with such rigor and seuerity, euen in that curse serueth as a Schoolemaster to instruct thee by driuing thee from all liking of thine owne waies, to seeke thy iustification by Iesus Christ that died for thee. Be not therefore afraid of it, but bee aduised by it, and confessing thy sianes, flie, as the law compells thee, vnto Iesus Christ; who as the Apostle Peter saith in his first Epistle the second Chapter, and twentie fourth verse, *His owne selfe bare our sinnes in his body on the tree, that we being delivered from sinne, might liue in righteousness, by whose stripes ye were healed.*

1.Pet.2.24

Turne thee therefore from the rigorous face of the Law, vnto the far more cheerefull countenance of Iesus Christ, and behold him hanging vpon the tree, where he suffered for sinnes, not for his owne (for in him was no sinne, nor guile in his mouth) but for thy sinne imputed to him, as the Prophet Esay speaketh in his 53. Chapter and sixt verse. *All we, like sheepe have gone astray, we*

Esay.53.6.

haue turned every one to his owne way, and the Lord hath laid upon him the iniquitie of vs all. Looke therefore from the Law that was giuen by Moses, vnto Iesus Christ by whom grace and truth are reuealed. Behold him sweating in the Garden, till drops like blood fell from him to the ground. Behold him scourged with whips, and crowned with thornes, till the blood issued from all parts of his bodie: behold him nailed to the tree, there reviled most disdainfully by the Priests, and al the people; there crying out vnder the waight of thy sinnes, and of Gods displeasure indured for them, *My God, my God, why hast thou forsaken me?* Behold him giuing vp the Ghost, and his life searched, whether it were departed or no; with a speare thrust into his side. Then, O troubled sinner, then did he sustaine the curse of the law, now so fearefull vnto thee, that he might free thee from the curse, and make thee a happy creature: As the Apostle Paul teacheth vs in his Epistle to the Galathians, the third Chapter, and 13. verse, saying, *Christ hath redeemed vs from the curse of the Law, when he was made a curse for vs; for it is written, Cursed is every one that hangeth on tree:*

that

that the blessing of Abraham might come on  
the Gentiles through Iesus Christ, that wee  
might receive the promise of the spirit through  
Faith. The blessing of Abraham was the in-  
heritance of the couenant, to hold with him  
and his seed after him in their generations  
for euer. Which seed was not to be accoun-  
ted by carnall birth, but by spirituall faith,  
without regard of lineall descent in blood.  
For which cause it was said vnto him, as we  
read in the 22. Chap. of Gen. and 18. ver. In Genes. 22.  
*thy seed shal all the nations of the earth be bleſſed.* 18.

sed. This holy seed is the Lord Iesus Christ.  
By him all nations (without respect of per-  
sons) that beleue in him, as Abrahams  
heires, walking in the steps of his faith,  
shall become blessed by inheriting the co-  
uenant, and thou among the rest. Feare not  
therefore the sentence of the law: but from  
the law, turne thy face to Iesus Christ, & the  
feared curse shal not fall vpon thee. Reue-  
rence the Law as it teacheth a rule of life, &  
feare it not as it pronounceth sentence of  
death. God made his sonne vnder the law  
to redeeme them that were vnder the Law.  
And that sonne of God is called by the A-  
postle in Romanes the 10. Chap. and 4. vers.  
*The end of the law for righteousness vnto eue-*  
Rom. 10. 4  
*rie*

*ry one that belieueth. If therefore being in  
the hands of the law, thou wilt looke vnto  
Jesus Christ, thou hast attained to the end of  
the law, and so art no more vnder the law,  
but vnder grace. And remember what Ie-  
sus Christ hath said in the third Chapter of  
John. 3.14 John, and 14. verse, As Moses lift vp the  
Serpent in the wilderness, so must the sonne of  
man be lift vp, that who soever belieueth in  
him, might not perish, but have eternall life.  
Looke vp therefore vnto that serpent lift  
vp vpon the tree of the crosse, and the sting  
of death which is thy sinne, & the strength  
of sinne which is the law, shall never hurt  
thee. Against all danger of death, of sinne,  
and of the law, heare what the Apostle  
1.Coro.15. saith in the first to the *Corinthians*, the 15.  
57. Chapter, and 57. verse, Thankes bee vnto  
*God which hath ginen vs victory through our  
Lord Iesus Christ.**

9. Obie-  
ction. Hee  
cannot  
Pray.

But still the vnquiet soule obiecteth  
against his own peace, & saith I haue no reaso  
to hope for mercy, because I haue no hart to  
pray for mercy. I want all things that per-  
taine to right praier. First I haue no God  
Esay. 59.2 to pray vnto, that will lend an eare vnto  
my praiers. Esay the Prophet saith in his 59.  
Chapter, and 2. verse, *your iniquities haue se-  
parated*

parated betweene you and your God, and your  
fames haue hid his face from you that hee will  
not heare. I haue sianed, and therfore Gods  
cares are stopped.

Secondly J haue no mediator in whose  
name to aske, and for whose sake I may  
hope to speed, because I haue denied  
Christ, if not in words, yet in deeds. For  
they that doe euill deeds denie GOD.

Paul saith in his Epistle to Titus, first chap- Tit.1.16.  
ter, and 16. verse. *They professe that they  
knowe God, but by workes they denie him.* And  
hauing denied him, hee will denie mee, and  
so I haue lost him. Thirdly, if I should pray,  
I must pray without a promise, but so to do  
were to pray idlie : I neuer tooke heede to  
the promises of God. At this time I cannot  
call them to remembrance : and if I could,  
all were one, for God keepeth couenant  
and promise with them that loue him, and  
keepe his commandements : but I am none  
of them.

Fourthly I know not what to aske, how  
to pray, how to beginne : and how to  
make any proceeding : and if at any time I  
incline my heart to praie, I am disturbed I  
know not how, and other thoughts draw  
away my minde.

And

And lastly, which is his greatest miserie, when he thinkes to pray, or when hee doth pray, or hath praied, there is something within him that giues him his answer al soone as he hath praied, and sometime before hee haue praied. And it is alwaies an answer that cuts off his hope, so that hee takes himselfe in all things to be such an one, as the *Ephesians* are said sometime to

*Ephe.2.12.* haue bin, in the second Chap. & 12.ver. *Yee were at that time without Christ, and were aliens from the common-wealth of Israel, and were strangers from the covenants of promise, and had no hope, and were without God in the world.* And being such a one, he is not fit to pray: and therefore hath no reason to hope for mercie, seeing he hath no heart to pray for mercie.

**Answer  
to the 9.  
objection.**

This is a grieuous obiection: but in framing this obiection, the troubled sinner fareth like a blind man in an vnknown house who wandring without a guide goeth hee knoweth not whether, and stumbleth often vpon the same threshold. So doth he againe stumble at the same offences. First he saith that he hath no God to pray vnto, that wil yeeld him an eare of hearing, because he hath sinned against God. And yet hee was

taught

taught before, that leauue was giuen him, yea  
that he was commanded to pray vnto God,  
euen for the forgiuenesse of those sins that  
made the separation betweene him and his  
God: and also that God had promised to  
forgiue those sinnes: And to say that hec  
hath no mediator in whose name to pracie,  
isbut an vnthankfull speech put into his  
head without any good ground. *Paul*, in his  
first Epistle to *Timothie*, the 2. Chapter, and  
5. verse, calleth the Lord Iesus Christ, *a me-  
diator betweene God and man*. And therefore  
if our troubled sinner be a man, hee hath a  
mediator vnto God, euen the man Iesus.  
And his alleged reason of hauing denied  
Iesus by vnchristian works, is an insufficient  
reason to infer this conclusion, that therfore  
he should not haue Iesus his mediator. For  
Iesus is *that Lamb of God that taketh away  
the sins of the world*. So that he hath taken  
awaie thy sinnes of deniall: sinne no more,  
denie him no more, & all is safe. And he re-  
members no promises, nor hath right to anie  
promises. Let me put thee in minde of one  
promise which thou didst lately heare out  
of the 31. of *Ieremie* and 34. verse, where  
God saith, *I will forgiue their iniquitie, and  
will remember their sinnes no more*. And ac-  
quaint

I.Tim.2.5.

Ioh.1.29.

Ier.31.34.

quaint thy selfe with the rest by studying in  
the scripture. And if thou darest not claime  
them in thine owne right, claime them in  
the right of thy parents, concerning whom,  
thou hast heard before that saying of Peter

*Acts 2.39.* in the 2. of the *Acts*, and 39. verse. *The pro-*  
*mise is made unto you, and to your children.*  
And if thou darest not claime them in thy  
parents name, yet claime them in the name  
of Iesus Christ, and for his sake, of whom  
the Apostle saith in the 2. to the *Corinthians*

*2.Cor.1.20* the first Chapter, and 20. verse. *All the pro-*  
*mises of God, in him are yea, and are in him*  
*Amen. &c.* There is no nay in the promi-  
ses of God, claimed in the right of Iesus  
Christ. Use therefore his name, iatreat God  
the Father for his sonnes sake to performe  
vnto thee his promised mercie. That la-  
bour of thine shall not be in vaine, the Lord  
Iesus having said in the 16. of *John*, and 23.  
*John 16.23* verse. *Verily, verily I say unto you, whatsoeuer*  
*ye aske the father in my name hee will give it*  
*you.*

And he saith he knows not how to pray.  
I beleue it. Oft times Gods deare children  
are so astonished with the burden of their  
trouble, and euen with this burden of sinne  
affrighting their soule, that they know not  
how

how to pray. *Hezekiah* saith of his astonisched soule in the time of his sicknesse, in the thirty eight Chapter of *Esay* and fourteenth verse. *Like a crane or a swallow so did I chatter, I did mourne as a done. Mine eyes were lifte up on high. O Lord it hath oppressed mee, comfort mee.* *Hee did looke vp vnto GOD*, hee depended vpon his gracious helpe, but in seeking that helpe, hee was not able to pray in any distinct manner like an aduised man, but his praying was like the mourning of the Doue, and like the chattering of the swallow. And *Paul* pronounceth it more generally as a rule, saying in the Epistle to the *Romanes*, the eight Chapter, and twenty sixt verse, *Wee know not what to pray as we ought.* This being so common among Gods children, shalst thou be afraid to be a suiter vnto God because thou knowest not how to praier? Shalst thou therfore be out of cōfort? If thou canst not pray, yet (lifting thine eies vpon high) with *Hezekiah* chatter and mourne, weep with the Apostle *Peter*: we read not in what words he praied, but we read in what bitternes of heart he wept. *Bernard* calleth the teares of sinners the wine of Angels. And concerning the true vigour of praier,

Esa.38.14.

Rom.8.16.

Bern. Ser.  
30. in can-  
tica.

Austin

*Austin* in one place saies, it stands more in teares then in words. He instructeth a certaine rich widow how to pray vnto God: & among other things, he hath this saying  
*Plerunque hoc negotium plus gemisibus quam*

**Austin E.** *sermonibus agitur, plus fletu quam affatu.* This businesse of suing vnto God, is dispatched **cap. 19. Est** by sorrowfull sobbyes, rather then by words, **ad probā.** and by weeping rather then by speaking.

Let God therefore heare thy sighes and grones: Let him see thy teares. Water thy couch with the Prophet, and God will gather vp, and put every drop into his bottle. Thus doing, when thou thinkest thou hast not praied, thou hast praied most mightily.

For as a good father saith, *Oratio, deum lenit, lacrima cogit:* The words of praier, gently mooue the Lord, but the teares of contrition forcible compell him to yeeld his helpe vnto vs. And in this affliction growing vpon thy heart, because thou knowest not how to pray, heare a notable comfort that the Apostle giues thee in the forenamed place of the eighth Chapter to the *Romanes*, verse, 26. *The spirit helpeth our Rom. 8.26 infirmities, for we know not how to pray, as we ought, but the spirit it selfe maketh requests for us with sighes that cannot bee expressed.*

Where

Where thine owne strength and wisdome faileth, there the wisdome and power of Gods spirit kyndesth in thee strong desires, and earnest longings after the mercy of God. And the meaning of those desires and longings God perfectly vnderstandeth, and needes not to be informed by thy words. So that though thou canst not pray as thou oughtest to doe, yet that seruice goeth forward well, while thou hartily desirtest Gods fauour. Of which desire there needeth no other argument, but euuen the griefe of thine owne heart, seeing in thy sinne cause of Gods displeasure.

And that other thoughts come into thy hart when thou bendeſt thy ſelſe to praier, maruell not at it, neither therefore bee ſo ſarie diſcomfordeſt aſto giue ouer praying, but ſtrive the more to pray; and to watch therunto in the attendance of thy thoughts, and lift vp thine heart vnto God, and keepe it with all care looking towards him. These thoughts of thine heart partly arife from thine owne weakeſnes and corruption, that are more fit for any thing, then to attend with ſettled reuerence vpon God: and partly they are muſtered together, and thrust ſo unreaſonable into thine heart by the wick-

ed enemy that would not haue thee pray, because he knoweth that the mercy of God is most easily obtained by praier. Therefore doth hee seeke to hinder thee in that busynesse. But be thou the more earnest, remembryng the saying of our blessed Sauiour in the 56. Chapter of *Matthew*, and 41. verse,

*Mat. 26.41 Watch and pray, that ye enter not into temptation.*

And onething mentioned in thy obiectiōn, let me giue thee warning of, that thou giue not answer hastily vnto thy selfe, to thy discomfort. When thou praiest to God and to none other, attend to take thine answer from God and from none other. About this point the sonnes of men erre very dangerously; and faile in extremities, and few can keepe the right meane to expect and take their answer from God. While men liue carelesly in sin, and prouoke God euery daie, if they chance to offer any petition to heauen, or by any meanes be occasioned to thinke vpon answere of their hopes from heauen, they euer boldlie answer themselves, like the man whom God complaineth of in the 29. of *Deuteronomie*, and 19. verse, *That hearing the words of the curse, blesseth himselfe in his heart, saying, I shall*

*Deut. 29.  
20.*

shall haue peace although I walke according to  
the flubbernnesse of mine owne heart. God  
gives no such answere to such men. It fol-  
loweth in the same place, *The Lord will*  
*not bee mercifull unto him.* Blessings be-  
long to them that feare God, not to them  
that contemne him. He that inquireth for  
Gods will reuealed in his word, shall finde  
another answer belonging to the petitions  
and hopes of such men. The threatenings of  
Gods iudgements are all denounced a-  
gainst them, as in the fore-remembred  
place, the twenty ninth of Deuteronomie Deut.29.  
20.  
and 20. verſe. *The wrath of the Lord and his*  
*lealousie shall smoke against that man, and e-*  
*very curse that is written in this booke shall*  
*light upon him, &c.* On the other ſide, when  
men are humbled in the ſight of their finnes,  
and haue great reuorſe in their hearts, if  
they power out any ſighes and groanes  
unto GOD in their praier, and by any  
meanes bee occaſioned to thinke vpon an-  
ſwer of their hopes from heauen, they e-  
uer ſearfully anſwer themſelues, like thoſe  
men ſpoken of in the three & thirtith, Chap. Eze.33.10  
of Ezekiel, and 10. verſe, that ſay, *If our*  
*transgreſſions, and our finnes bee upon us, and*

we are consumed because of them, how shall we then live? that is, our sinnes deserving death, and those sinnes now laied to our charge, and the hand of God being heauie vpon vs for them, there is no hope of life: God giues no such answer to contrite harts and to humbled spirits. He doth not so reie& the dejected man. He that inquireth for Gods will reuealed in his word, shall finde another answer of comfort and health appointed for them. The promises of mercy runne all vpon their side. In the 4. of Deuteronomie, and 30, verse, Moses saith to the people these words: *When thou art in tribulation, and all these things are come vpon thee, at the length, if thou returne to the Lord thy God, and be obedient vnto his voice (for the Lord thy God is a mercifull God) hee will not forsake thee, neither destroy thee, nor forget the couenant of thy Fathers, whch hee shalre vnto them.* Vnto this I might add many promises of like nature, assuring health and comfort vnto humbled spirits, that seek mercy at the hands of God with teares and sighes, and grones; their hearts refusing to take ioy and delight in any thing, till they may recover againe Gods fauour, and once againe see the light of his countenance.

Daniel

David commendeth God by this gratiouse  
propertie of comforcking such deiected crea-  
tures, saying in the 145. Psalm. & 14. verse.

*The Lord upholdeth all that fall, and lifteth  
up all that are ready to fall.* And in the 147. 14.  
*Psalme, and 3. verse, Hee healeth those that  
are broken in hart, and bindeth vp their sores.*

Pray thou therfore vnto God in the name  
of Iesus Christ, and pray with comforck of  
heart : and when thou hast made request  
vnto God, accept no answer, but from God.  
First he answereith comfortably in his word  
to all such as thou art, comming vnto him.

With that first answer appease thy trou-  
bled minde, till God in his rich mercy, by  
his deed of deliuernace, giue thee a further  
answer. Obserue these rules : and if thou  
wert at this present in as bad taking as the  
*Ephesians* were at the first, thou shalt shortly  
become as they became afterward ; of  
whom it is said in the words next follow-  
ing to those, which thou didst remember in  
mine obiection in the second Chapter to  
*the Ephesians*, and 33. verse, *Now in Christ  
Iesu you which once were farre off, are made  
nere, by the blood of Christ.* They which  
were without God, without Christ, with-  
out promise, without hope and strangers

from the Communion of the Saints, were made the sonnes of God, the Disciples of Christ, and heires of the promises, filled with all hope, and became Citizens with the Saints, & true members of the Church: and so by the mercie of God shalt thou,

to Obiection. Hee  
is forsaken, he is  
lost, he is  
a reprobate.

Yet is not the mind quiet, nor indeed can be, till God bring the tentation to an issue, and remoue his burden. In the meane time, though he cannot charge himselfe out of any reason, yet he ceaseth not to charge himselfe out of his feare; and saith, that his condition is out of question whether he may obtaine mercie or no: for, saith he, I am forsaken of God, I am a lost childe, a very son of perdition, & I am a reprobate, and a far more vile sinner then manie reprobates. And therefore you labour in vaine that offer comfort to mee, and that take so much paines to answer my obiections: you may well devise answeres before me, and other men, but they are vnanswerable before the iudgement seat of God.

An Apo-

strophe  
v. to God.

Ah Lord God, thou knowest whereof we be made, thou vnderstandest that we are but dust: and wilt thou permit so weake creatures to bee assaulted with so strong temptations? Yea Lord, thou wilt, to thy

glorie

glorie thou wilt, that thy power may bee  
made perfect through weakenesse, and that  
the sufficiencie of thy grace in helping may  
be knownen, and that thou maiest be found  
worthy of that honorable name, that thy  
faithfull seruant the Apostle *Paul* giues  
thee, calling thee in the second Epistle to the  
*Corinthians*, the first Chapter, and the third 2. Cor. 1.3.  
verse, *The father of mercies and God of all  
comfort.* Help therefore with thy mercie,  
helpe with thy comfort: instruct mee to  
speake thereof, and giue to this afflicted  
sinner, the powerfull feeling thereof. To  
whom now I turne my speech in thy name. *Answe*

In this temptation I hope the diuell hath to the 10.  
spit his last poison. If this brunt may bee Objection  
indured and ouercome, I hope peace will  
grow speedily, by the blessing of the God  
of peace. And for answe vnto this ob-  
jection, First, I say, that if these words had  
beene spoken by the Lord himselfe, I  
should haue stood astonished at the hear-  
ing of so fearefull a sentence. I would  
haue kept silence for reuerence of the spea-  
ker, and without replie I would haue glo-  
rified God in his iudgements: and I would  
haue said vnto him as *Job* saith in his 39.  
Chap. and 37. verse. *Behold I am vile, what* Iob. 39-37.

Shall I answer thee? I will lay my hand upon  
my mouth: once haue I spoken, but I vwill an-  
swere no more, yea t'vise, but I vwill proceed  
no further. But I doe vnderstand from  
whence these words doe come, and from  
thence I take vnto me comfort of replying,  
for I find them to arise out of that soile that  
breedeth errors and lies. And therefore  
they are cleerely subiect to exception.

Himselfe  
beeing the  
speaker is  
not to bee  
credited. Thou thy selfe art in mine eares the im-  
mediate speaker: and against thee and  
this speech of thine, I haue iust exception,  
to pronounce, is a thing exempted from mans  
judgement, and whereof no man hath leau-  
to pronounce, till God by some euident to-  
kens doe manifest his owne purpose.  
Three things (one faith) there are which are  
exempt from mans iudgement. The first is  
the word of God. What he hath spokē that  
must stand; man hath no power to iudge it,  
otherwise then in humility to reverence &  
adore it. The second thing is Gods eternal  
counsel: which is onely knownen vnto him-  
selfe, and no man can say it is thus, or thus,  
till God by his apparent work do manifest  
it. The third thing is the reprobation of  
particular men, whereof no man is able  
particularly

particularlē to pronounce, nor indeed ought  
to iudge either himselfe or any other to bee  
of that number. God saueth and condem-  
neth whom he will, not whom we assigne  
and nominate. Oft times they are vile in  
the eies of God whom we approoue, and  
oft times they are approoued before God  
whom we haue hard opinion of. *Paul saith*  
of God in the 9. Chapter to the *Romanes*  
& the 18. verse. *He hath mercie on whom he  
will, and whom he will be hardneth.* And of  
euery particular man, the same Apostle  
saith, in the 14. Chapter of that Epistle, &  
4. verse: *He standeth or falleth to his own ma-  
ster:* that is, as God our master shall bee  
pleased, either to shew mercy, or to exe-  
cute iudgement, so shall euery man stand or  
fall, escape or perish, not as either he him-  
selfe, or any other, of him shall iudge and  
pronounce. Therfore this point of particu-  
lar reprobation being exempted from mans  
iudgement (for God sheweth mercy, and  
giueth faith and repentance at his pleasure  
euен while the theefe hangeth on the tree)  
just exception lieth against this vnkinde  
and sharpe obiection.

Rom.9.18

Rom.14.4

Secondly, if the matter were such as man  
might iudge and pronounce of, yet I may  
without

without offense (if I see reason for it) deny to credit thy words, because, as all men are, so art thou, (when thou art in best tune) apt to be deceiued, and prone to lie. *David*

*Psa. 116.11* hath these words in *Psal. 116.11*. *I said in my feare, all men are liars.* And what the Prophet spake in feare, the Apostle S. Paul without feare, and in a freer minde hath confirmed, saying, in the 3. Chapter to the

*Rom. 3.4. Romanes, verse 4. Let God be true, and every man a liar, as it is written.* And I am not bound to keepe silence to euery word that comes from the mouth of a liiar, when I haue reason to thinke otherwise than hee speaketh, as I haue against thy obiection at this time.

Thirdly and lastly, I haue at this time just cause of exception against thy words, because thy present disease, thy disquietnesse of minde, thy feare that thou art in trouble both thy vnderstanding and speech, that thou canst neither apprehend things as they are, nor pronounce them as thou vnderstandest them; and thou labourest vnder a temptation directly bent against thy faith, perswading thee those things that are preiudicall to thy soule. And out of some violent fit of that temptation, thou makest this vnde-

kinde obiection against thy selfe. Thus in regard of thee that art the immediate speaker in mine eares, I haue iust liberty to reply against this obiection.

But howsoeuer thou art in mine eare the immediate speaker, yet in my vnderstanding, the words of this obiection haue another, a more remote, & a dangerous author. The spirit of God, which is the spirit of truth, and leadeth into all truth, is called

The devill  
being au-  
thor of  
this obie-  
ction, it is  
to bee re-  
cited.

in the Scripture a Comforter. In the 15.

Chapter of John, and 26. verse, *When the Ioh.15.26.*

*Comforter shall come, whom I will send unto you from the Father, euен the spirit of truth which proceedeth of the Father, he shall testify of mee.* But the words of this obiection sound not like the words of a Comforter: therefore I cannot iudge them to bee the words of that spirit that is the spirit of truth: but there is another spirit, that, as the Lord Iesus saith in the 8. Chapter of S.Iohn, and 44.verse, *abode not in the truth, Iohn 8.44.* because there is no truth in him: when hee speaketh alie, then speakest hee of his owne, for he is a har, and the father thereof. To him is the name of Satan giuen, which signifieth an aduersarie, because he seeketh our hurt, and in all things dealeth with vs as an aduersarie,

aduersarie, of whom vnder the name of an aduersarie the Apostle Peter warns vs to take heed, saying in his first Epistle, the 5. Chapter, and 8. verse. *Your aduersarie the diuell as a roaring Lion walketh about seeking whom hee may denoure.* And the words of this obiection were never put into thy mouth by any friend: and they plainly shew an aduersarie, euen that aduersarie to bee their author and suggester; who being himselfe eternally forsaken of God, viterly lost without hope of redemption, and a reprobate angell, bound in euerlasting chaines vnder darkenesse vnto the iudgement of the last day, would make thee beleue, that thou also wert forsaken, lost, and reprobate in like manner as himselfe. Now such an one, a liar, and an aduersarie, being the prompter of these fearfull things vnto thine heart, thou oughtest not to giue any the least credit vnto them. Hee being a lying spirit, pietie teacheth thee not to beleue him. And being an aduersarie, wisdome (if thou haue any) perswades to distrust him. And both from thee the speaker, and from him the author of this vngodlie obiection, I haue much confidence, and am much imboldened to make replie. And

against

against thy vncharitable affirmation, saying, I am forsaken, I am lost, and I am a reprobate, I will oppose a more charitable negation, and say, thou art not forsaken, thou art not lost, thou art not a reprobate. And I will see how I can maintaine my saying, and ouerthrow thine, that thou maist not be overthrown.

First, thou saiest thou art forsaken. If by this saying, thou meanest that now for the present, God hauing laid trouble vpon thee, withdraweth his strength from thee, and leaueth thee vnder the crosse, to crie and grone, and to take notice of thine own infirmitie : in this sense I grant thou maiest favour bee forsaken : but this is but a temporarie forsaking, it is not a finall forsaking. And to them that are so forsaken, God after in his time returneth with saluation, and there is hope for them. Heereof let this be an argument vnto thee, that the best seruants of God are in this manner forsaken, and feele themselues to be so, and complaine heauily for it, and yet after obtaine helpe. So was it with *Lanid*, when hee said in the 22. Psalme, and first verse, *My God, my God, why hast thou forsaken me,* Psalm.22.1 and art so farre from my health, and from the words

*words of my roaring.* If wee should say that these words were words of feare , rather then of truth , it might bee with shew of reason maintained , for God was not so far departed from him as he feared . But grant that they were words of trutli , and that God was departed from *David* , and had forsaken him ; did not God returne againe vnto him ? And had not he hope of Gods returne ? Did not God receive him againe into his protection , and helpe him ? And had not he hope of such helpe from God ? That hee had such hope of Gods returne to his helpe , he declareth by his praier vnto God continued in the same Psalme , in the 19.

*Psal. 22.19.* verse , whereof he saith , *Be not thou far off , O Lord my strength , baste to helpe mee.* And that God did returne vnto him and helpe him according to that hope of his ; he also declareth in the Psalme , speaking of himselfe , though he vsed the third person , as if hee did speake of others , in the 24. verse ,

*Psal 22.24.* *Hee hath not despised nor abhorred the affliction of the poore , neither hath hee hid his face from him , but when he called vpon him bee heard .* So that though hee were forsaken , it was but for a time : when God hid his face from him , by earnest praier the

Lord

Lord was discouered: and when the Prophet called vpon him, God heard him. I might heere adde the example of our Sauour Jesus Christ, who hanging vpon the Crosse, and beeinge vnder the same tentation for other mens sinnes, which thou art vnforsaken for thine owne sins, vsed the same words that David did, saying as it is in the 27.chap.

Mat.27.48

of Matthew, and 48.verse, *My God, my God, by hast thou forsaken mee?* I intreat this afflicted sinner, hearing the sonne of God complaine that he was forsaken of his Father, to tell mee his opinion, whether hee were eternally forsaken, or forsaken only for a time; and whether after this forsaking he was not recovered out of danger? If he should answer that hee was eternally forsaken, and that hee was not recovered from his feare, it were most absurd. For the history is plaine and cleare, that though he were forsaken vnto the death, and left vnto the will of his enemies, and sealed vp in his graue, yet as the Prophet saith in the sixteenth Psalme and tenth verse, so might wee say vnto God that had forsaken him, *Thou wilt not leave my soule in the graue, neither wilst thou suffer thy holie one to see corruption.*

Psal.16.10  
For

For on the third day he rose againe from the dead, and after forty daies hee ascended into heauen; and in fulnesse of Glorie and maiestie he sitteth at the right hand of God. Then it must be confessed that all that are forsaken, are not eternaly forsaken: some onely are left for a time, to bee tried, exercised, and humbled. And after triall taken, and humility wrought in them, he that had forsaken them, doeth gather them againe into his lap: he that had left them to themselues taketh charge of them. And that our sinner in this manner is for a little time forsaken, I will not deny.

**He cannot say** But if our sinner, complaining that hee is forsaken, haue any other meaning, as namely that God hath forsaken him for euer: I answer him first, that hee speketh foolishly, and out of ignorant feare; that being a matter of Gods secret counsell, whereof it is not possible that he shold haue certaine knowledge, that hath not so much knowledge as he shold of Gods reuealed wil. Let him first goe and make himselfe better acquainted with Gods reuealed will: Let him study to know the promises, threatnings, precepts, and rules contained in Gods word. And as for the secret counsel of God,

so much as concerneth him to understand God will in time by his worke make knowne vnto him. In the meane time let him learne to keepe silence that hath no certaine knowledge of the thing whereof he presumeth to pronounce.

Secondly, I say vnto him, that the manner of his temptation argueth (against his saying) that he is not forsaken for euer. For if God had purposed to forsake him for euer, hee would not haue laied vpon him this temptation, to make him thereby to see his sin, giue and the danger that his sinne bringeth him into: for the sight of these things is the very redy waie to repentance: for it maketh a man to bee truly displeased with his sin, and it maketh him restlesly carefull and desirous to winde himselfe out of the danger, and it doth awake him with a witnessse out of his old security. But rather if the Lord had intended his eternall reiection, hee would haue rocked him asleep in his security with continuall prosperity, that hee might have had no cause to feare sinne: Solong as the Prodigal childe prosperitie lasted, he never thought of returning home to his fathers house: that surely is the way to seale vp sinners in their securitie, and

T to

to keep them from all thought, or all desire, or at least from all resolution with speed to leaue sinne. And so vseth God to deale with them whom he forsaketh for euer. As Job, 21.7. Job obserued, saying vnto God in his 21. Chapter, and 7. verse, *Wherfore doe the wicked liue and waxe old, and grow in wealth? their seed is establisched in their sight with them and their generation before their eies.* Marke in the next words what followeth, *Their houses are peaceable without feare, & the rod of God is not upon them.* They are not troubled with any temptation like thine. *Their bullock gendre ih and faileth not; their cow cal. eth & casteth not her calfe.* They send foorth their children like sheepe, and their sonnes dance, they take the Tabret and Harpe, and rejoice in the sound of the Organs. They spend their daies in wealth, and sodenly goe downe to the graue. Thus for the most part God dealeth with them whom hee meaneth to forsake for euer. And this continual prosperity most kindly locketh vp all the powers of their soule in security as in a dead sleepe that they never intend repentance, but are confirmed in their sinne, and in the contempt of God, as Job in the same place note in the very next words, at the 14. verse.

They

They say also vnto God, depart from vs, wee  
desire not the knowledge of thy waies : who is  
the Almighty, shal we shoulde serue him? And  
what profit shoulde we haue, if wee shoulde pray  
vnto him? Whereas no temptation that can  
come vnto a man, doth so kindly weaken  
the heart, and open the eies of a sinner to  
see his sinne, to hate his sinne, to forsake his  
sin, & to turne vnto God, & seek pardon by  
repentance, as doth this temptation of thine.  
Thinke rather that God is gathering thee  
vnto himselfe, and laies this burden vpon  
thee, to staine thee frō running stil from him,  
then that hee hath eternally forsaken thee.

But against this fearefull perswasion of  
finall forsaking, the best of all arguments is  
the gratiouse manner of the Lords mercifull  
dealing with his people, whom yet he dea-  
leth with all no lesse sharply, then hee hath  
now dealt with thee. The Prophet *Esay* sets  
downe that manner of the Lords dealing,  
& deliuers it in the woids of God himselfe,  
in his 54. Chap. & 7. verse, saying thus: For  
a little while haue I forsaken thee, but with  
great compassion will I gather thee: for a mo-  
ment in my anger I haie my face from thee  
for a little season, but with euerlasting mer-  
cy haue I had compassion on thee, saith  
the Lord thy redeemer. Let vs compare  
T 2

Gods deal-  
ling is to  
forsake for  
a time,  
and after  
to gather  
with great  
compassi-  
on.

*Esa. 54.7.*

thy words with these words of God, and see how neare thou commest to his truth. Thou saist, God hath forsaken thee for euer: and God saith, for a little while haue I forsaken thee. Thou saist, God hath hid his face for euer, and thou shalt never see again the light of his countenance: and God saith, For a moment in mine anger I hid my face from thee for a little season. Thou saist, God hath cast thee away for euer, and thou art fallen finally out of the lap of his loue and tender compassion: and God saith, With great compassion will I gather thee, and with euerlasting mercy haue I compassion on thee, being thy Lord and Redemer. How agree these sayings of God, and thine? Just as Yea and No, as truth and falsehood, as light and darknesse. And yet thou wouldest that thy words should be taken for words of truth, and no replie made against them. Rather doe thou take the words of God for words of truth, and rest in them without making any reply against them, for so it becommeth thee.

But thou vsest varietie of speech in thy obiection, and thou saiest thou art lost, and thou art a childe of perdition. Wel be it so. Is there therefore no remedie? If thou think

so,

Thou art  
not lost  
without  
remedy.

so, thou art deceiued. We read in the Gospell, of a sheepe that went astray, and was lost, but the owner of it left the flocke in the field, and went foorth and sought for it, and found it, and brought it home with ioy, and called his friends and neigbourstogether, and said vnto them, *Reioice with mee, for I have found my sheepe which was lost.* Luke 15.6.  
In the same place I read of a woman that hauing ten peeces of money, lost one, and then lighted a candle, and swept the house, and searched all corners, at last found it, and called in her neighbours, and said vnto them, *Reioice with mee, for I have found the piece which I had lost.* Luke 15.9.  
There also I read of a young man, the second sonne of his father, that wandered long, wasted his fathers goods, fell into misery, and by miserie was compelled to returne home; whom his father espying afarre off, ran vnto him, and with much compassion and ioy intretained him, and made a feast for gladnesse, and gaue this reason of his gladnesse, in the 15.

Chapter of Luke, and 24. verse : *This my sonne was dead, and is alius againe : and hee was lost, but he is found.* Luke 15.  
Thou saiest thou art lost : I heare thee, and I say with thee, The sheepe was lost : the groat was lost :

the sonne was lost. But what became of them when they were lost? Perished they? no: what then? They were found againe. The sheepe was found, and safely put together with the rest within the fold. The piece of money was found, and with the rest was safelie laid vp. And the sonne was found, and intartained kindly into his fathers house. And canst not thou see in them, what is like to become of thee, that art lost as they were? Whatsoever is written of that sheepe and that piece of monie, and that sonne, is all written to teach thee. Thou art that lost sheepe, and Iesus Christ is the shepherd and Lord of the flocke that seeketh thee. Thou art that lost piece of mony: the church, the spouse of Iesus Christ is that carefull woman, that by the ministerie of the Gospel, as with a light in her hand, searcheth every corner for thee. Thou art that lost childe, as thou (but with an evill minde) callest thy selfe. And God in Christ, even God the Father of our Lord Iesus Christ, is that most louing and kinde father that is readie to intartaine thee: and if thou wouldest but turne thy steps towards him, hee would meet thee, as it is said of that father in the fifteenth Chapter  
of

of saint Luke, and the twentieth verse,  
When hee was yet a great way off, his fa- Luke 15.  
ther saw him, and had compassion, and ranne, 20.  
and fell on his necke, and kisst him. Bee not  
then discomfited in thy lost estate, as if  
there were no hope of recovering thee, and  
restoring thee.

The name of lost is vsed in two severall  
senses : for sometime we say a thing is lost  
when hee that had it in possession or kee-  
ping knowes not what is become of it, the  
thing in the meane time, being perhaps ve-  
rie safe in some vnownen place, and it is  
onely lost to him that had it in keeping,  
because it is out of his possession & know-  
ledge, but it is not lost in it selfe : as if thy  
horse bee straied out of thy ground, thou  
knowest not where he is, and hee perhaps  
is in some good pasture of thy neighbours  
not far off. And sometimes we say a thing  
is lost, when it is spoiled and perished,  
though perhaps it remaine stil in the posses-  
sion of him that had it in keeping, and hee  
knowes where it is, and what is become of  
it. As if thy horse being yet within thine  
owne ground, were fallen into some pit, and  
drowned, or by leaping ouer hedges had  
staked himselfe, and so were killed.

If thou be  
lost, Iesus  
Christ -  
both see-  
keth and  
saueth  
them that  
were lost.

In both these cases a man saith, I haue lost a horse. The opposit of lost, in the first signification is to seeke the thing that is strained, and out of the way, till thou findst it. And the opposit of it in the second signification, is to saue the thing that was ready to be lost, if a man come in time, and to vse all good meanes for preseruation of it, and to preserue and recouer it by such meanes. Now I would intreat this afflicted sinner to tell me in what sense he thinketh himselfe to be lost. I beleue, though hee haue not thought vpon it before, that hee will answer that hee is lost both in the one and other sense:

First, God looketh not after him, taketh no knowledge of him, as hee doth of those that he hath any care of, and so he is lost in the first acceptation of the word, being out of the knowledge of him that was heretofore his keeper: for God vseth to say to such wicked men as he is, I know you not.

Secondly, God having brought his sinnes now to remembrance, and for those sinnes, hauing poured out a viall of wrath vpon him in this his great affliction, he is lost in the second acceptation of the word, as a thing perished; for hee feeleth himselfe neere to destruction,

destruction , appointed to destruction, and alreadie deliuered into the hands of cruell executioners by the iust sentence of God to be destroied. This were a heauie case if it were so. But bee it so : let it be granted, yet there is hope vnto thy soule : for there is one that seeketh thee to finde thee out where soever thou art, and to bring thee home into the possession, knowledge, and care of thy first keeper, so to recouer thee from being lost in the first sense. And there is one that saueth from destruction , those that were ready to perish , and deliuereth from damnation those that were alreadie judged, and plucketh out of the iawes of death, out of the snares of Satan , and out from the gates of hell , those that were readeit to be swallowed vp and devoured as a prey, so to recouer thee frō being lost in the second sense. And this seeker is of that diligence and widsome that hee cannot bee deceived, and this Sauiour is of that goodness and power that hee cannot be letted from finding what hee seeketh, and from saving whom hee intendeth to deliuere: of whom *Paul to the Hebrews in the 7. Chap. Heb.7.25.* and 25. verse, saith, *Hee is able perfectly to save them that come unto God by him.* And who

Luke. 19.  
10.

who is this diligent seeker, that will so certainly finde? who is this mighty helper that will so certainly saue? It is the Lord Iesus Christ, the sonne of God, the Sauiour of mankinde, of whom the Euangelist, yea himselfe (the Euangelist onely reporting his words) saith in the 19. Chapter of Saint Linke, and 10. verse, *The sonne of man is come to seeke and saue that which was lost.* So that if any thing were gone astray, if any man were out of the knowledge and care of his keeper, Jesus came to seeke him. And if any were worthy to perish, and already by sentence giuen adiudged to perish (and such is the condition of all men) he is come to saue them. And it is worthy obseruation, that he saith the sonne of man came to seeke, and came to saue, as making this seeking & saving of them that were lost, to be the onely end of his comming. Therefore was he conceiuied by the holy ghost, therefore did he take flesh of the Virgin Marie, therefore was the Son of God made the son of true man, one of vs, & in all things without sin like vnto vs: & being so made man, therefore did he fulfil al righteousness, & yeld obedience vnto the death, that he might seek and finde them that were gone astray, and that

that he might recover and saue them that were lost. So that hee that shall denie these things to be truly intended, and fully performed by Iesus Christ, doth make idle and fruitlesse the incarnation and passion of our Lord Iesus Christ, and denieth the vertue of the death and the bloodshedding of the sonne of God. Let our afflicted sinner consider these things, and set his hart on worke to meditate vpon them, and it will come to passe that whereas before, the remembrance of his lost estate was cause of heauinesse vnto him, the same very condition shall give him comfort and hope, and serue him as an argument to prooue him to be one of those for whom Iesus died to saue them. For if it be true that the Lord Iesus came to seeke and to saue them that were lost: and he also true that he is lost, then it must also be true that Iesus Christ came to seek and to saue him. The Lord Iesus said to the woman of Canaan in the 15. Chapter of Mat. Mat. 15.24 verse 24. *I am not sent, but unto the lost sheep of the house of Israel.* So that if our afflicted sinner see himselfe to be a lost sheepe, there is hope the Lord was sent for him, sent to seeke him, sent to saue him: whereas, if he had a proud opinion of himselfe as had the Pharisées

Pharisees that he were not as other men, or  
nourished a carelesse opinion of himselfe as  
doe the contemners of the world, that hee  
were in no danger, then Christ indeed  
should not profit him, for he came for none  
such. He saith of himselfe in the ninth chap-  
ter of Saint Matthew, and 13. verse, *I am  
not come to call the righteous, but the sinnes  
to repentance.* In this verie name therefore,  
that hee is a lost sinner, a sinner worthy to  
perish, he may comfort himselfe in Christ,  
and hope to be sau'd by him.

The estate  
of a Chri-  
stian: how  
it is in  
himselfe.

Let me in a few words, briefly and plain-  
ly, open to this sinner his estate. If he looke  
into himselfe, and consider what hee is by  
birth, what he is by kinde, and what he hath  
manifested & declared himselfe to bee by  
his life & conuersatio, surely he is a lost cre-  
ature, and childe of wrath: for hee shall find  
nothing in himselfe but sinne deseruing e-  
ternall destruction ; and eternall destra-  
ction rewarding sinne. And it is thus not  
only with hym, but euен with all men,  
and among al others, with the elect of God,  
with his owne peculiar people: euен they at  
home, and in themselves are lost creatures,  
dead in sinnes, and deseruing eternall death  
by sinnes. The Angell appearing to Joseph,

saied

said vnto him of the sonne Iesus whom  
Marie should beare , in the fift of Mat-  
thew, and 21. verse, *Hee shall save his people*  
*from their sinnes.* Those whom his Father  
gave vnto him, therefore called his people,  
them he saueth, and he saueth them from  
their sins. By which speech is plainly inti-  
mated, that euен they, considered in them-  
selues, were lost by their sinnes. And so is  
our afflicted sinner, considered in himselfe,  
with respect to his kinde, his birth, and his  
life, he is lost, he is a child of perdition. But I  
would not haue him gaze so long vpon this  
his naturall estate, that his dazeled eies  
should after be vnable to looke any higher.  
Such a view of this our originall condition,  
as may serue to beat downe the pride of flesh  
and blood, and to bring vs vnto true humi-  
tuty, and the denial of our selues before God  
is sufficient : Let him therefore after confi-  
der himselfe in another, and view his condi-  
tion and estate in Iesus Christ, by vertue of  
his holy calling, and his second birth (name-  
ly by his regeneration ) how God hath  
drawn him out of the loynes and wombe of  
belieuing parents, that inherited the coue-  
nant to the benefit of themselves, & of their  
seed after them in their generatiōs for euer.

And how  
it is confi-  
dered in  
Christ, &  
by his ho-  
ly calling.

How

How God admitted him from his very birth into the fellowship of his saints, and marked him for his owne by the water of Baptisme sprinkled vpon him in the name of the holie Trinitie, as one adopted by God the Father, redeemed by God the Sonne, and from that time sealed vp vnto the day of full redemption by God the holy Ghost: how God hath brought him vp in the bosome of the Church, the schoole of eternall life, and in this schoole hath taught him to know God, and himselfe, God his creator, himselfe the work of Gods hands: God his Sauiour by Christ, and himselfe one of his saued people. How God hath put vpon him the name of his holy Sonne, and from the glorious title of the Messiah, which is by interpretation the Christ, hath graced him with the title of a Christian as a member and follower of that Christ. While he vieweth and considereth these things, he shall espie himselfe to bee now no more a stranger and forrener, but a Citizen with the saints, & of the household of God. While he is in this contemplation, he shall finde himselfe to bee a saued creature, he shall finde in Christ forgiuenesse of sinnes, peace with God, and hope of eternal salvation,

This very  
saluation. This is the condition of every ser-  
vant of God, in himselfe lost, and a sonne of  
perdition, as all men be : and in Iesus Christ  
is the  
saued saint and an heire of eternall life, as  
all Gods chosen bee.

But thou saiest also that thou art a repro-  
bate, and a viler sinner then manie repro-  
bates. This last thing, namelie, that thou  
art a viler sinner then manie reprobates, probate  
may be spoken, beleeuued and granted. But  
the first thing , namelie, that thou art a re-  
probate, is neither to be spoken by thee, nor  
granted by me, nor beleuuued by any. The  
name of a reprobate is to bee vnderstood knownen  
with reference , not vnto our naturall cor- finne of  
ruption , which makes vs all children of man, but  
wrath, and worthy of reprobation ; but ra- vpon the  
ther vnto the eternal and secret counsel and counsell of  
purpose of God. And therefore the name God.  
signifieth , not euery man that is a most  
vile sinner , but him that is ordained by  
God from euerlasting, to perish iustly,  
in and for his sinne , that God by de-  
claring in him his power and his justice,  
may bee glorified in the worke of his  
owne handes, as of right appertaineth unto  
him. This description of a reprobate is  
to bee prooued out of the wordes of  
saint

saint Paul in the Epistle to the Romanes, the  
9. Chapter, and 22. verse, in these words,  
*Rom. 9.22. What and if God would, to shew his wrath, and  
to make his power knowne, suffer with long pa-  
tience the vessels of wrath prepared to destruc-  
tion? The men (for their reprobation) are  
called vessels of wrath: their reprobation is  
shewed when it is said of them, that they  
are prepared to destruction: the end of their  
reprobation is signified to be the glorie of  
God in the manifestation of his iustice and  
power, when he is said to suffer them with  
long patience, that when their ripe wic-  
kednesse calleth for punishment, he might  
shew in them his wrath and power. Where,  
by Gods wrath we are not to vnderstand a  
nicie disturbed or disturbing passion, as that is  
which we call wrath in man, but the seuer  
execution of his iustice without respect of  
persons, to declare his holy dislike of the  
finne that hee punisheth. This is it that the  
Scripture calleth his wrath, euен his holie  
and vnpartiall iustice. And for the manife-  
station of this his iustice and power, that  
for it he may be honoured among his crea-  
tures, hee doth indure these reprobates, and  
in the end iustly destroy them. And that it  
doth of right belong vnto God, and he may  
glorifie*

glorifie his owne name by manifestation of his iustice and power, and may appoint aforchand so to doe, the whole question of the verse before remembred, *Romanes, 9.22.* and the discourse of the Apostle in that place doe plainly proue it. For as the Potter hath power of his clay, out of the same lumpy to take one peece to make a vessell for honouable seruice, and another piece to make a vessel for baser seruice, the seruice of both being necessary: so God, that is the potter and fashioner of mankinde, hath ful power out of the same lump of humane flesh (made in the creation of *Adam*, and multiplied by the gis & power of procreation) to take one peece, and thereof to make a vessell of mercy prepared vnto glorie, and to take another piece, and thereof to make a vessell of wrath, prepared to destruction; both these seruices, of the glory of the one, and the destruction of the other, being necessary, and furthering to one holy end, which is the honour of God, in & among his creatures. Thus you heare what it is to bee a reprobate, the name hauing reference not to our original sinfullnesse, which maketh vs al by nature children of wrath, but to the purpose of Almighty God, seeking justly his owne honour and glory, by and in his own creature. How then can this afflicted

sinner pronounce himself a reprobate, seeing the truth of that name rightly vnderstood dependeth not vpon the knownen sin of man, but vpon the voknowne and secret purpose of God. Surely that speech is a presuming speech; wherwith he greatly wrongeth himself, and which in humility and reverenc to God he must reuoke.

If the sinner for maintenance of that first bold and desperate speech shall further adde and say, I see in my selfe all signes of reprobation, and therefore, not presumptuously but iudiciously, that is, from ground of reason, I pronounce my selfe to bee a reprobate: For first I am a slau to sinne, I am wholly subiect to the dominion of it, it reig[n]eth in my mortall body, and against it there is no resisting graece in my immortall soule. Secondly the wrath of God lieth heauy vpon me, I am already vnder execution, the worme that never dieth beginneth already to liue and sting most horribly in my conscience, and what makes or manifest a reprobate but these two? his owne sin deseruing destruction, and Gods wrath working destruction? & to manifest me to be a reprobate, I haue proudly committed sin against God, and he hath iustly powred out wrath vpon me. This bold and desperate reason, to maintain his former bold

bold and desperat assertion plainly bewraies the nature of this tentation, & burden of accusing thoughts, and terror of conscience: It ceaseth not to accuse, and to inforce those accusations that it prefers: it wresteth all things for euidēce to increase feare. The things that he hath now last spoken, may be granted him to be true, that sin hath hitherto raigned too powerfully in him, and that he hath sinned against God most grieuously, & that the wrath of God is fallen vpon him for that sin. But the collectiō that he maketh & inferreth hereupon, as that therfore he is a reprobate, these being signes and evidences of reprobation, that must not be granted vnto him: his argument, as weak and of no good consequence, must be denied: for first, sin euен powerfully reigning is no signe of reprobation. Though euery Sin thogh childe of man that is a reprobate, and that is deserving appointed to destruction, doth afterward by his sin deserue his reprobation & destruction yet euery man whose sin deserueth reprobation and destruction, is not a reprobate & appointed to destruction. Whē thou seest a man on, to wallow in sin, thou maiest be bold to pronounce him a wicked man, and of a wicked heart, for his wicked sinne wherein hee liveth with delight proueth so much. But thou maist not therefore pronounce him a reprobate: for God may giue him repen-

tance, and vpon repentance, forgiue his sins. And what God will doe to him, thou canst not tell : and thou hast more cause to hope of Gods mercy, then to pronounce of his iustice, so long as this sinner liueth in the Church, and vnder the ministery of the Gospel, where God doth allow the meanes of repentence, and maketh daily offer of forgiuenesse of sinnes.

The sins  
of the e-  
lect may  
be more  
vile in our  
eies then  
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Dauid

Many ex-  
cuses may  
be made  
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disobedi-  
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Saul.

Therefore whereas before in his obiection hee had said that hee was a viler sinner then manie reprobates, that was granted to bee true. Hee may be so, and yet no reprobate. *Saul* was a reprobate, and *Dauid* was a man chosen of God, for he is said to be a man after the heart of God, that is, a man in whom God delighted. Looke into the sins of their liues, and it will appeare vnto our eies, that *Dauids* sins were more vile then *Sauls*. *Saul*, being commanded to slay the *Amalechites* man and beast, contrary to this commandement, sauied aliue *Agag* the King, and the best of their kine and sheepe, and brought them home as a prey into the land of *Israel*. For the extenuating of this disobedience, how many reasonable excuses might bee alleged? First for the sparing of *Agags* life. Hee was a man, and it is humanity to sauie a mans life : and being an enemy it was noble mercy to

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sue an enemy : the cowardlie and timerous heart neuer doth so : being a King, it was a roiall mercy to saue him, if he did it in reuence to roiall maiesty. If he did out of politicke respect either to teach his owne subiects euer to reuercence the person of a King, or to enrich himselfe and his kingdome with the ransome of a King, it was a point of commendable wisどme. Then for the sparing of the fat cattle, it might bee said, would you haue had him make war with flocks of sheep and heards of kine? that had been rather to play the part of a mad man, then of a noble warriour. And if they must die, was it not better to kil them some to day, and some to morrow, that they might bee meat for the people of God, then to be slaine together, and to lie and rot and stinke aboue the ground, and to bee meat for dogs & fowls? and many a poore man in *Israel* that was not worth a Cow, and many a poore widow that was not worth a sheep, might be relieved, yea enriched with this prey. Further, it is meet that God who had giuen an honorable victory against their enemies, should bee remembred with sacrifices of praise. And this prey would plentifully serue for that holy seruice, so that the Altars of God might smoke with burnt offerings, & yet the people of *Israel* not im-

pouerished, or in any measure burdened with the charge. These and such other reasonable excuses (in the iudgement of man) might be alleged to extenuate the disobedience of *Sauls* fact (though all nothing worth, but vaine, yea wicked, when they are vrged against an expresse commandement of God.)

No honest excuse can *sids* fact, who can allege any excuse, that in bcc made the eies of honest and modest men may ap-  
to extenu-  
ate the dis-  
obedience bed of sloth, whereon he slept in the heat of  
of *David*s the day, and walking on the roose of his Pa-  
sinne,

lace, from thence hee saw a faire woman washing herselfe in a garden. Lust that com-  
monly accompanieth sloth, seazed vpon his heart, and hee began to desire that womans companie. And inquiring of her, he learned that she was the wife of *Vriah*, a valiant ser-  
uant of his, that was now abroad in battle in the service of *David*, against the *Ammonites*. To her he sendeth the messengers of his lust: she commeth vnto him: and notwithstanding Gods Commandement, whereof *Da-  
vid* was not ignorant, *Thou shalt not commit adulterie*, he did lie with her. Shee concei-  
ued by him in her husbands absence. Shee sends him word of it. To couer this his sinne, hee sendeth to the Catnpe for *Vriah*,

interteineth

intertaineth him kindly all the day, and sendeth him away at night, hoping that hee would goe home to his owne house, and lie with his wife, and so couer the fault that *Danid* had made, But *Vriah* hauing taken leaue of the King, went not home, but like a Souldier takes vp his lodging among the Kings guard, and visits not his wife. The king hearing this in the morning, staies him also that day, and makes him drunke at supper, hoping that beeing heated with wine, hee would desire to goe home to his wife : but he againe takes vp his lodging where he did the night before. Then *Danid*, seeing this devise would not helpe him, resclues vpon a cruell and desperate course, and sends *Vriah* to the campe, and writes by him to *Ioab* the Generall, that hee should place *Vriah* in the forefront of the battell, and in the time of danger shold recule backe from him and leaue him alone in the middest of his enemies, that he might be smitten and die. And this commandement was by *Ioab* fulfilled at the next assault made vpon the City *Rabbah* and *Vriah* was there slaine. Then was his wife a widow, and free from all men, and *Danid* tooke her home, and shee became his wife and thus he couered the fault of his first sin with a second as bad, if not much worse.

and what honest man can frame any reasonable excuse for his adultery? what sober man can excuse his fact in making *Vriah* drunke? And what charitable man can by any good words extenuate the sin of his traiterous murder? Surely, the sin of *Dauid* and *Saul* compared together, it appeareth that *Dauid* sinned more vilely then *Saul*, in the A&C of their disobedience: howsoeuer in the heart yeelding to sin, much may be said for *Dauid* that cannot be said for *Saul*, which difference of their hearts appeared presently when they were put in minde of their disobedience by the Prophets *Samuel* and *Nathan*. *Saul* denied first his fact, and after would defend it to bee well done; and lastly beeing forced to yeeld himselfe a transgressor, he did it very coldly. But *Dauid*, assoone as *Nathan* had said vnto him thou art the man, and had shewed him his fault, confessed it freely, and hartily repented. But in the outward fact, surely *Dauid* sinned more vilely: shall *Dauid* therefore say,

*I am a reprobate, for I haue sinned more vilely than Saul the reprobate?* this were first to step too presumptuously into the throne of Gods iudgement. Secondly, it were to be unthankful vnto God for that faithful and constant loue, that euен with such finnes was not reprobate extinguished. Thirdly, it were to bee vnjust and

and vnkind to his owne soule, preuenting the comfort that he might haue in God. Therefore, though our afflicted sinner haue sinned more vilely then many reprobates, it followeth not that he himselfe must therefore be a reprobate. And though they that be reprobates doe by their sinnes after committed, deserue the damnation whereunto by the decree of reprobation they are appointed, yet hee and others committing sinnes worthy of damnation, are not therefore to bee iudged reprobates. And his sin (though greeuous) is no signe or euidence of reprobation.

Secondly, he alledgeth the wrath of God Gods now heauy vpon him for his sinne, to be another evidence of his reprobation, Which must not be granted. For if this should be a true rule, that wheresoever Gods iustwrath falleth vpon men for their sinnes, they vpon whom this wrath falleth, shou'd bee reprobates, then would these absurdities follow, First, that all that suffer with Christ in this world should bee reprobates. For there is no calamity that falleth vpon men, in bearing whereof they become sufferers, but it falleth vpon them for their sinnes. And the calamtie so falling for sinnes, is a stroke of the wrath of God. For the first, that the calamity that makes vs sufferers, falls on vs for

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for our sinnes, the words of *Ieremie* are  
plainie in the third Chapter of his *Lamenta-*  
*Lam. 3.39.tions*, and 39. verse, *Wherfore is the living*  
*man sorrowfull? Man suffereth for his sinne,*  
*And that the same calamitie falling for sinne,*  
*is a stroke of the wrath of God, that is, of his*  
*holinesse abhorring sinne, and of his justice*  
*correcting for sinne, appeares in the seventh*  
*Chapter of *Micah*, and 18. verse, where the*  
*Prophet, speaking of God, saith, *Heeretali-**  
**Micah 7.18* *neth not his wrath for ever, because mercie plea-**  
**seth him. He will turne againe and bane com-**  
**passion upon vs, he vwill subdue our iniquities,**  
**and cast all their sinnes into the bottom of the**  
**sea.* That is, for a while hee punisheth in*  
**wrath the sinnes of his people, and after some**  
**short affliction indured, hee forgiueth their**  
**sinnes, and receiueth them againe into fauor.**  
*In that saying of the Prophet the worke of*  
*God in laying calamitie vpon his seruants*  
*for their sinnes, is called his wrath. So that*  
*all the evils that fall vpon men, which suffer*  
*with Christ in this world, come vpon them*  
*for their sinnes, and are evidences of Gods*  
*wrath against sinne. So that if it were a true*  
*rule which our afflicted sinner speaketh, that*  
*where Gods wrath falleth vpon men for*  
*their sinnes, that wrath should bee an evi-*  
*dence of the reprobation of the person vp-*

on which it is fallen, then those men that suffer with Christ in this world should bee reprobates. But that suffering is rather an evidence of their election, because it is written in the second Epistle to *Timothie*, the second Chapter, and the eleventh verse, *It is a true saying, for if wee be dead with Christ, we also shall live with him: if wee suffer, wee shall also reigne with him.*

But they that shall raigne with Christ are not reprobates, but Gods chosen. Secondly, if all that beare the wrath of God for sinne were reprobates, and that wrath an evidence of their reprobation, then this absurditie would follow, that God should never bee displeased with his elect whatsoever they do, and never lay any iudgement vpon them that might be interpreted to bee an evidence of his wrath and iust displeasure against their sinne. Whereas the contrarie is most true, and God doth often let his wrath fall heauily vpon his elect for their sins. To that end heare the words of Gods Church, speaking to the malignant companie of her enemies that rejoiced at her trouble in the seuenth Chapter of *Micah*, and 7. vers. *I will looke unto the Lord, I will wait for God my Sa- niour, my God wil heare me. Reioice not against mee, O mine enemy, though I fall, I shall arise,*

*when*

when I shall sit in darkenesse, the Lord shall bee  
light vnto me. I wil beare the wrath of the Lord  
because I haue sinned against him, vntill hee  
plead my cause and execute iudgement for me.  
Then will he bring mee foorth to the light, and I  
shall see his righteousnesse. The Church con-  
fesseth that she bare the wrath of God, that  
she bare it for her sins, and therefore would  
beare it patiently, because she bare it iustly.  
And shee takes not that wrath of God for  
any evidence of reprobation, neither ceaseth  
to esteeme her selfe to bee the chosen of the  
Lord, that shal inherit his fauour. And there-  
fore exercise: h her faith in looking vp vnto  
the Lord: and out offaith, promiseth herselfe  
all gracious respect with God in her praier,  
& shewes herselfe rich in hope, that God him-  
selfe will in due time plead her cause, and  
bring her out of the darknesse of trouble  
into the light of ioy: and so magnifie his loue  
and fauour to her, that her aduersarie the ma-  
lignant congregation shall bee ashamed.  
Therefore certainly God doth often let his  
wrath fall vpon his elect for their sinnes, and  
the manifest strokes of Gods wrath can not  
be said to bee infallible evidences of repro-  
bation, as our afflicted sinner reasoneth to  
his own great hurt. And if happily vpon hear-  
ing of these things spoken, his diseased mind

should

should begin to cauill, and to say, that if other iudgements and strokes of Gods wrath bee not evidences of reprobation, yet that judgement and stroke of wrath which is fallen vpon him is a plaine evidence of reprobation. His iudgement being accusing thoughts, and a wounded conscience, whereof *Salomon* saith in the 18. Chap. of the *Proverbs*, & 14.

verse, *A wounded spirit, who can beare it?* Proverb.

18.14.

That stroke is the beginning of imollerable punishment, it is the very gate of hel, it is that worme that shall liue euer in the bosome of the damned, it is euен no other but hell vpon earth. And why should God set a mans sins against him in so terrible a manner as hee doth in this temptation, but because his meaning is to condemne vs for our sinnes, and aforehand to let vs see that he shall doe it most iustly, our sins being so manie and so loathsome? Against this cauill, and for the remouing of this offence from his heart, I will adde this vnto that that hath beeene alreadie shoen, that God doth lay euен this particular stroke of his wrath, namely, a wounded conscience in the sight of sinnes, and in the feare and feeling also of Gods heauie wrath for those sinnes, upon his elect: And therefore that wrath is no evidence of reprobation. The Prophet *David* in the 38. Psalme,

The par-  
ticulae  
stroke of a  
wounded  
conscience  
is no evi-  
dence of  
reproba-  
tion.

and

Psal. 38. 2. and 2. verse speaketh thus : *Thine arrow and cast  
hau light vpon mee, and thine hand lish vpon me : there is nothing sound in my flesh, because  
of thine anger, neither is there rest in my bones by reason of my sinnes : for mine iniquities  
have ouer my head, and as a weightie burden, they are too heauy for me.* Heere was a stroke  
of the wrath of God, for he complaineth that  
Gods hand was heauy vpon him, and that  
Gods arrowes had pierced him. And it was  
not a weake stroke, and slight touch, but  
featfull and forcible, that it made the whole  
man languishe, and for the anguish of his soule  
his body also was consumed, and oppressed  
with paine and feeblenesse : so that neither in  
his flesh, nor in his bones, remained any  
soundnesse. And what stroke of Gods wrath  
was it, but eu'n this particular stroke of ac-  
cusing thoughts, and of a wounded consci-  
ence by reason of sinnes that were so heauy a  
burden, that the vexation of them was his  
consumption? And was *David*, vpon whom  
this stroke of wrath fell, was he a reprobate?  
If hee were, hee was such a reprobate as the  
Lord Iesus Christ was, whom indeed the  
builders refused, and cast aside, as vnfit for  
the building ; but God made him the chiefe  
corner-stone. So in the kingdome of *Israel*,  
*Saul*, *Doeg*, and other busie doers, despised  
and

arrows and cast aside the sonne of Ishai, but God did  
use him to build the kingdome of Iudah.  
because this therefore is most certaine, that even this  
stroke of Gods wrath, when hee leitteth our  
sins in order against vs, is no more a signe  
burden of reprobation, than any other stroke of  
a stroke Gods wrath whatsoeuer. This part therfore  
eth that misobiection, when hee calleth himselfe  
and that reprobate, is a bold and desperate speech,  
it was herein hee sheweth himselfe presumptuous  
th, but against God, and yncharitable against him-  
whole selfe. And whether he be a reprobate or not,  
is soule thought not to pronounce himselfe to bee  
pressed vpon, the name of reprobation hauing refe-  
ther in use vnto the vndeclared and secret counsel  
ed any of God, not vnto the knownen and manifest  
wrath sinne of man : and though our sinnes deserue  
of a reprobation, and Gods wrath falleth vpon  
them that are reprobate, yet neither the sinne  
cauay that wee are guiltie of, nor the wrath that is  
as his fallen vpon vs for that sinne ( though it bee  
whom this particular stroke of a wounded consci-  
bates) are arguments of reprobation.

And wheras he saith, that we devise answers Our an-  
to his obiections heere among men, but swers are  
those his obiections are vnanswerable be- such as wil  
fore God, let him know that the answers that stand be-  
we haue made to his obiections, are al groun- fore Gods  
ded vpon the word of God, by which word fear. judgment  
God

*John 12.  
48.*

God shall iudge all men , and all the cause  
of all men : as the Lord Jesus saith in the xi.  
Chapter of saint John , & 48. verse, *The word  
that I have spoken, it shall iudge in the last day.*  
And therefore our answers being grounded  
vpon that word, shall stand as rules of truthe  
before the judgement seat of God, when all  
the obiections that he hath made, growing  
onely from feare and from a weake heart,  
tempered with a tentation of vnbelief shal  
be found to be of no force. And with this as-  
surance of the sufficiencie of our answers,  
we wait to heare what he can ye: further ob-  
iect, why he may not hope for the forgiuenes  
of pardonable sins , seeing Jesus Christ hath  
by his commandement giuen him leave to  
aske forgiuenes, and God the father of our  
Lord Jesus hath promised to grant forgiue-  
nesse of sinne, as hath beene shewed before.

*ii. Obie-  
ction. Hee  
feareth  
death.*

From henceforth our afflicted sinner ob-  
iecteth not with such confidence as before,  
as thinking there is no hope but out of a yel-  
ling heart, not fully freed as yet from feare,  
and what feare yet remaineth behind affil-  
eting his soule, he now sheweth vnto vs out  
of these insuing obiections. First, hee saith,  
that the remembrance of his mortalitie (con-  
sidering his present wofull estate) is fearefull  
vnto him two manner waies. First, lest death  
should

should take him away before he be deliuered from this temptation, as it may well do, for he may die to morrow or to day, within this houre or presently. And if he should so die, this feare being yet vpon him, hee should die in his infidelitie, and without faith, (for hee cannot esteeme this temptation resting vpon him, to be any thing else than a worke of infidelitie, and want of faith) and to die without faith, and in infidelitie, is the high way to eternall damnation. Secondly, if there should bee any intermission and ceasing of these accusing thoughts before death, yet he feareth to die, lest after death the accusation be renewed, and the present ceasing prove but a deferring of the temptation yntill a fitter time. And not without reason he thinkes he feareth this, because the right time of preferring accusations against sinners is the time after death, when the soule is brought to judgement. And if the accusation now bee so grieuous vnto him, while yet there is time for repentance, and hope of forgiuenesse, surely the accusation then will bee much more fearfull, wofull, miserable, and horrible. Therefore the very remembrance of death, come it sooner or latter, before, or after the stay of this temptation, is fearesfull vnto him.

**Answer to** To this we answer, first, that surely his tentation argueth a root of infidelity to remaine in him: for seeing the Lord Iesus Christ hath borne our sinnes in his body vpon the tree, and in bearing hath taken them away, and hath washed and cleansed vs from our sins in his blood: and seeing God the Father of our Lord Iesus Christ, receiuing satisfaction in the sacrifice of his sonne, hath by an irrevocable word promised to forgiue our sinnes and to remember our iniquities no more, and these are knownen vnto our afflicted sinner, surely his temptation of accusing thoughts would long since haue received an answer, if there had not beene a deep root of infidelity to give continual entertainment to it: but because there is infidelity in him, it doth not therfore follow that he is without faith. The condition of a christian man in his holy calling from darknesse vnto light, is like vnto the appearing of day after a dark night. It is a similitude much vsed by the holy ghost in the scripture (Rom. 13.12.) Paul saith, the night is past, the day is at hand. And in the first Epistle to the Thessalonians, the 5. Chap. and 5. verse. You are all the children of light and the children of the day: wee are not of the night, neither of darknesse. but when the day beginneth to breake, there is remaining a shadow.

Rom. 13.  
12.

1. Thes. 5.5.

dow of darknesse a long time, and that first growing light is far from the cleere light of noone day. But will any man say because of the remainder of darknes, that therfore there is no light at all? that were not truly spoken.

Euen so God, shewing mercy to them that were shut vp in infidelity, giueth them faith, which beginneth to grow like the day light in the first breaking forth of it; and with some faith there remaines much infidelity, shall any therefore say, that because of the remainder of infidelity there is no faith at all? that were not wel. Let our afflicted sinner remember the man that came to our Sauiour in the Gospell and said vnto him, *Mark. 9.24. Lord I beleue, help my unbelief.* Faith was tender & Mar. 9.24. yongin him, and infidelity was old & strong, yet all that strength of infidelity had not put out his faith. And against his infidelity he craueth helpe of Christ: such is the case of this afflicted man at this time. There is infidelity in him, but there is also faith. Infidelity at this time the stronger, & faith the weaker. Let him pray with that man against his infidelity for the weakening of it, and let him say to the Lord Iesus, *I beleue, Lord helpe my unbelief.* And for the strengthening of his faith, let him pray with the Apostles, & say to the Lord Iesus as it is written of him in the

Luk. 17. 5. seuenteenth of Luke, and 5. verse, They said unto the Lord, increase our faith. Thus let him doe, and by the mercy of God, his infidelity shall become lesse, and his faith shall grow. And hee shall haue no cause to feare to die without faith, whensoeuer his mortality leaueth him to the graue. Ye, though he should be taken away before the ful vanishing of his tentation, because he dieth not without faith in whom at his death remaine some dregs of infidelity: neither dieth he without hope, in whom there do remaine some sparkes of doubfull feare. And vnto God thy couered and almost smothered faith will appear when the same is hidde frō thine owne sight & feeling.

There is  
hope of  
an end of  
this tenta-  
tion be-  
fore  
death.

Secondly we answer that the afflicted sinner hath small cause to feare the mortimey this tentation before his death, as if he should be taken away before this his fears be overcome. For though we be mortall, and death waiteth at our heels, yet can it not ouertake vs till God command, of whom the Prophet saith, Ps. 68. 20. To the Lord God belong the issues of death. And to give thee comfort that God will not command death to attach thee, vntill hee haue giuen thee a good issue out of this tentation, thou hast his promise giuen thee by the Apostle, saying in 1. Cor. 10. 13. God is faithfull, that will not suffer you to be tempted above that you bee able, but will euen give the issue with

1. Cor. 10.  
13.

with the temptation, that ye may bee able to beare it. Here he promiseth an issue of euery tentation, & also that the burdened shall be well able to beare it, and ouercome it. And hitherto though the temptation hath been grieuous vnto thee, and in bearing of it thou hast found and felt thine owne weakenes, yet God hath supported thee, and thou hast been inable to indure weary daies, and comfortles nights. And in the mean time for thy further strengthening, thou hast inioyed many mercies of God, both in thy soule, and body, and state, and friends. For he hath not smitten thy soule with Nebuchadnezzars stroke: thou hast had, and still hast thine vnderstanding free, to inquire after God, and to harken after his mercy: and he hath not smitten thy body with the stroke of Egypt, but thou hast bin able to stād vnder thy burden, & to perform many good offices in thy calling: & in thy children, frends and goods he hath not smitten thee with the stroke of Job. Such mercies of God haue accompanied thy affliction, & ministred comfort vnto thee: wherein one part of that promise deliuered in Gods name by the Apostle hath been performed vnto thee, *hee haue not suffered thee to be tempted above that thou were able*. He himselfe that sent the temptation gaue thee strength to beare the temptation, and vnto this day thou bearest it not without hope.

why then cheare vp thine heart, and pray vnto God to perform vnto thee the other part of his promise, and to give an issue with the tentation, that thou maist be able to beare it, and ouercome it. When the Apostle giues vs that promise in Gods name, hee doth command God vnto vs by the title of fai:hfull: saying, *God is faithfull that will not suffer you to bee tempted;* &c. Pray then vnto that faithfull God: and as hee is faithfull, he will, (hauing freely bound himselfe) perform his word, and giue an issue of thy tentation, and thou shalt liue to ouercome it. And heere I will acquaint thee with an holy rule, which God obserueth in the tentations of his seruants, which rule offereth hope of deliuernace from thy grieuous tentation before death: the rule is found in the eighth Chapter of *Deuteronomy*, where Moses speaking to the people of *Israel*, and remembred their weary wandring thorow a roaring and terrible wilderness, and the many heauy accidents, that in that wilderness chanced vnto them, saith in the 16. verse, that God led them that way to *bumble them*, and to *proue them*, that he might doe them good at their latter end. Gods meaning was, after a hard beginning to bring them to a comfortable end, when first they were humbled and proued: and very fit it is that Gods ser-

Deu.8.16

uants

womans should bee humbled, and proued, and that is best done by crosses : therefore God sends them, but alwaies with a reservation in his good purpose to do them good in the latter end . Applie this vnto thy selfe. It was fit that thou shouldest bee humbled, to acknowledge thy selfe before God to bee dust and ashes; it was fit that thou shouldest bee proued, that thou mightest know thine owne strength to bee but rotteness: that thou mightest learne to trust, not in thy selfe, but in the liuing God. To humble thee in this manner, and to proue thee, God hath laied vpon thee this cross: and brought thee as it were into a roaring and terrible wildernes, but with a reservation of good to bee done thee at the end. Surely this rule offereth vnto thee comfortable assurance, that before the end of thy daies thou shalt see an end of thy affliction: and such an end as shal bring thee more ioy then thy affliction doth now breed thee griefe.

And if thou once grow out of this before death, feare no returne therof after death, if that release of thy feare be grounded as it should bee: for which, bee thou carefull in time. For if it grow by knowledge of the infinit mercy of God toward humble and contrite spirits, and of the vertuous media-

Peace  
rightly re-  
couered, is  
a full abo-  
lishing, &  
not onely  
a detering  
of his tem-  
tation,

Mat. 18.16

on of Jesus Christ that Lambe of God tha taketh away the sinnes of the world, gathred by hearkening to the doctrine of the Gospell, which is the power of God to saluation. And if it be accompanied with loue of God, and of thy brother, and with hatred offinne that iustly offendeth both God and thy brother, assure thy selfe that thy peace so growen, and so accompanied, is not a deferring, but an abolishing of thy tentation: and that hauing once ouercome thy accusing thoughts on earth, thou shalt never heare of them before God in heauen. Wherfore else doth the Lord Iesus say of the determination and censure of his seruants, either assuring forgiuenesse to the penitent, or denouncing judgement to the impenitent, in the eighteenth Chapter of Saint Mattheu and eighteenth verse, *Whatsoever yee binde on earth, shall bee bound in heauen: and whatsoever yee loose on earth, shall bee loosed in heauen?* But that, according to that good hope which thou hast gathered unto thy soule from the word of God, in the mouth of his Prophets, Apostles, and faithfull witnessies on earth, according to that good hope he will doe vnto thee in Heauen: and in his iudgement both at thy last day, and in the worlds last day, he will not vary one iot from

the

the strait rule of his word wheron thy recovered peace is grounded.

Death gi-

And as for death it selfe that naturally is ueth no  
fearefull to all men, let mee acquaint thee cause of  
with the condition thereof to a Christian. It feare to a  
came indeed into the world by the sin of our  
first parents. And by the holy and iust iudge-  
ment of God it was imposed vpon vs as a  
punishment of sinne, depriving vs of all pre-  
sent good things, and plunging vs into eter-  
nall euills. But when the sonne of God suf-  
fered death for our sinnes, and by his suffering  
gave satisfaction to the holy iustice of God,  
he then slew and destroied death it selfe by  
that death of his, and took away all deadly &  
killing power from that dissolution of ours  
which we call death, and made it vnto al be-  
leeuers a gate and passage vnto life, putting  
an end vnto al their present troubles, & brin-  
ging them to the possession of enditlele hap-  
pines. So that it is vnto them as the euening  
is vnto the labourer, when hee both resteth  
from his former weary worke, and also re-  
ceiueth the reward for which hee wrought.  
For the body henceforth is laied vp in the  
graue as vpon a bed of ease, where it shall  
neuer after either shake for cold, or faint for  
heat, where it shall neuer after seele either  
hunger, or

or sickenesse, or to bee wearied any more with painefull labour. That is it that the Prophet *Esay* meaneth when hee saith in his 57.

*Esay 57.2.* Chap. and 2. verſe, *Peace ſhall come, they ſhal rest in their beds every one that walketh before him.* That is, the righteous man that treading in the paths of Gods commandements, walketh with him in his holie obedience, he at his iourneies end in his bodie ſhall lie downe to rest in his graue, as on his bed, and much peace ſhall bee his portion: and as for the ſoule, from thenceforth, being vnaclothed of his earthly couering, and remouued out of his earthly habitation, it ascendeth vp vnto Iesus Christ; and being clothed with glorie, it hath an happie abiding with him in heauen, where it enioieth the moft comfortable preſence of Christ his redeemer, and the deſired fellowship of thoſe redeemed, that are alreadie tranſlated out of the wildernesſe of this wicked world, into the Paradife of eternall delight. So did the Lord Iesus preſume to the dying theefe, when he ſaid vnto him, *This day thou ſhalt be with me in Paradife.* So did the Apostle Paul wiſh vnto himſelfe, when he expreſſed his minde in theſe words, *Deſiring to bee loofed, and to bee vwith Christ vwhich is beſt of all.* The ſame Apostle ſpeaking of the death of all the faithfull, ſaih in this

this wise in his 2. Epistle to the *Corinthians*,  
the 5. Chap. and 1. verse, *We know that if our 2. Cor. 5. 1.*  
*earily house of this tabernacle be destroyed, we*  
*have a building given of God, that is, an house*  
*not made vwith hands, but eternall in the hea-*  
*vens.* Heere is the change of the soules dwel-  
ling, from a ruinous house of earth, to an e-  
ternall house in heauen. Afterward in the  
same Chapter at the 8. verse, he saith, *We are 2. Cor. 5. 8.*  
*bold and lone rather to remoue out of the bodie,*  
*and to dwell with the Lord.* Heere is change  
of the soules companie: on earth it conuer-  
seth with mortall men, in heauen it dwelleth  
ever with the immortall God. This is all the  
hurt that death can do vnto vs (if this were to  
be called hurt) it bringeth the bodie to rest in  
the graue, and it bringeth the soule to pre-  
sent glorie with God. And al the dangerous,  
deadly, & killing power that originally it had  
by any confederacie with sinne, all that is ta-  
ken away by the death of Iesus Christ. And  
if it were sometime to bee feared as a poi-  
soned serpent of the old serpents brood, yet it  
is so spoiled by that serpent that was listed vp  
vpon the crosse, that it hath neither tooth  
no sting nor any poison left to hurt any be-  
liever. Hear what the Apostle saith in the  
first Epistle to the *Corinthians*, the 15. Chap.  
and 55. vers. *O death where is thy sting?* O *I. Cor. 5. 55*

grane

grau where is thy victorie? The sting of death  
is sinne, and the strength of sinne is the law, but  
thanks be vnto God which hath ginen vs victo-  
rie through our Lord Iesus Christ. Death  
therefore cannot be hurtfull vnto him. And  
if while he liue, he take such order, and finde  
such fauour, that God will be pleased in Ie-  
sus Christ to send him a discharge of his sins  
by faith in his sonne, he hath no cause after  
death to feare the reviuing of his accusation,  
though the legions of lying spirits, whose  
malice makes them accusers of the saints be-  
fore God, should all at once cry out against  
thee as the Apostle saith in the eight Chapter  
to the Romanes, and the 33. verfe, *Who shall*  
*Rom. 8.33.* *lay any thing to the charge of Gods chosen?* It  
is God that iustifieth: who shall condemne? It  
is Christ which is dead, yea, or rather which is  
risen againe, who is also at the right hand of  
God, and maketh request also for vs. There is  
ful discharge against accusation & condem-  
nation (both in this life, and after this life) in  
the free loue of God, and most meritorious  
intercession of our Lord Iesus Christ.

**32. Obie-  
ction.** All  
things are  
vnto him  
full of  
fear.

Yet there remaineth one trouble in his  
minde, and if he may reakeau satisfaction a-  
gainst that, he hath not further to replie, but  
in silence shal hearken vnto good aduise. And  
this is it. His sleepe he saith is not quiet, but

mixt

mixt with fearefull dreams: At his table his minde takes in more sad thoughts then his mouth doth bits of meat: the voice and face of his former frinds doeth now reviue his grieve; and those things that hee delighted in before, are now matter of sorrow and heauiness vnto him. And it is his onely content (though without content) to sit alone in darkenesse. This hee taketh to bee some curse of God following him, and an euident signe of his iust and fearefull anger.

Answer  
to his  
objection.

To this I answeire, that it is verie likely it is so, and will be so with him, so long as this temptation of accusing thoughts lies vpon his wounded conscience. It is a very kiadly effect of it, that hath growen out of it, and will vanish with it. Thou sleepest and eatest with awounded heart: hence it is that while thou sleepest and eatest, thou still feelest the smart of thy wounded heart. Thy ancient frinds and former wanted delights appear vnto thee now when thou art not fit to take pleasure in them as before time thou didst, and that maketh thee at the present to bee the more affrighted, thinking vpon thine old libertie. And a desire of shadow and solitariness (though they bee hurtful) doth follow a grieved minde, partly out of shame,

and

and partly out of anger, that things are in no better tune, and vpon the recoverie of peace, and ceasing of thy tentation, there is hope these things will weare away. And ita-  
ny particular aduise belong to this particular trouble accompanying accusing thoughts in our afflicted sinner, surely the skittull and godly physician is the fittest man and best able to giue it: Whom I counsele our burdened sinner to craue counsell of, and to be ruled by, otherwise he will be an vnkind enemy vnto himselfe.

**Conclusi-  
on concer-  
ning this**

And now after some delay in answering such objections as the vnquiet soule hath made, let vs grow vnto a conclusion, con-  
cerning this burden of accusing thoughts, and gather together briefly and orderlie, the scattered grounds of hope that this burden may be cast off; and the scattered rules of aduise that teach how to cast it vpon God.

**Grounds  
of hope  
that it  
may bee  
cast off vp-  
on God.**

And for grounds of hope that this burden of accusing thoughts may be cast off vpon God for the sinners ease, it hath beene shew-  
ed and prooved. First, that his sinne, not be-  
ing that sinne that is called blasphemie a-  
gainst the holie Ghost, is a pardonable sinne,  
though certainlie worthy of a thousand  
damnations. Secondly, that the Lord Iesus  
Christ hath commanded him, and by his

com-

commandement given him leaue to aske  
forguenesse of his sinne. and hath drawen  
for him a form of petition, by which to craue  
that forgiuenesse of our heauenly father.  
Thirdly that God the father of our Lord Je-  
sus Christ who is rich in mercy to all that call  
upon him, hath promised both to forgiue  
and to forget all our sinne and iniquity.  
Fourthly the conditions to be obserued on  
our part, which God requireth where he for-  
giueth sinnes, and vpon which he doth most  
assuredly forgiue sinnes, haue beeene shewed  
to be these three. 1. Repentance bringing  
forth in vs amendment of life. 2. Loue to  
our brother, forgiuing to him whatsoeuer  
wrongs done by him to vs. 3. And faith in  
God, expecting at his hands that mercy that  
he hath promised to grant, and expecting it  
in and for his son Jesus sake, in whom all his  
promises are, yea, and Amen. These are  
groundes of truthe giuing hope vnto vs, that  
the burden of accusing thoughts may be cast  
off, and turned vpon God for the poore  
humbled sinners ease.

The rules of advise, in obseruing whereof  
this burden is cast vpon God, and the neg-  
lect whereof hindreth the casting of this bur-  
den vpon God, are these. First that without  
deniall, excusing, or extenuating of his sinne,

Rules of  
advise &  
how to  
cast it vp  
on God.

he

he doingeinously & fully confess vnto God his sin, saying with David in the 51. Psalme, **Psal. 51.4.** and 4. verse, *Against thee, against thee onely bauie I sinned, and done euill in thy sight, &c.* For as *Salemon truely saith in the 28. of the Pro. 28.13.* Prouerbs, and 13. verste, *Hee that bides his sinnes shall not prosper, but hee that confesseth and forsaketh them, shall haue mercie.* Secondly, without murmuring let him beare the stroake of Gods hand, which his confessed sinnes conuince him to bee most worthy of, **Micha. 7.9.** and let him say with the Church in the 7. of *Micah*, and 9. verste, *I will beare the wrath of the Lord, because I haue sinned against him.* For murmuring prouoketh God more, as the Prophet saith of him, **Psalme 18. verste 26.** *With the froward thou wyl shew thy selfe froward.* Thirdly, he must now haue sinne that hath beene so chargeable vnto him, and inquire after the wil of God and do it, as Peter adviseth vs in the 3. Chapter of the *Actes*, and **Actis 3. 19.** 19. verste saying, *Amend your liues, and turne, that your sinnes may be put away.* For hee that continueth with delight in sinne, shall never finde fauor; as David affirmeth, **Psal. 11. ver. 5.** saying, *Him that laught iniquitie doth his soule hate.* A fourth thing is, that hee haue compassion vpon his fellow seruant, and forgiue the offences of his brother, putting from him

him all purpose of reuenge for iniurie receiued, as the Apostle aduiseth in the 3. to the Coloss. and 13. verse. *Forbearing one an other Col. 3:13.* and forgiuing one another, if ane man haue a quarrell to another. For, as the Lord Jesus said in the 6. of Matthew, and 15. verie, *If ye Matth.6. doe not forgiue men their trespasses, no more 15. will your father forgiue you your trespasses.* A fift aduise is, that he informe himselfe daily more and more of the mercies of God, and merits of Jesus Christ, by searching the Scriptures that doe beare witnesse thereof, that he may by this meanes grow to beleue in God: whereunto the written word affordeth helpe: for the saying of *John* is true of all the Scripture, *John 20.31.* *These things John 20. are written that ye might beleue.* And without faith there is no accessle vnto God, as we are taught, *Hebreues 11.6.* *Without faith it is unpossible to please God.* Lastly, he must with sighes and groanes, with humble and heartie praiers solicite the maiestie of God continuallie that he will bee pleased to respect him with fauour, and to forgiue his sinnes, as the Prophet *Hosea* cheth vs, Chap. 14. ver. 1. *O Israel returne vnto the Lord thy God, for Hosea 14.1 thou hast fallen by thine iniquitie: take vnto you words, and turne to the Lord, and say vnto him, take away al iniquitie, and receive vs graciously,*

*so will wee render the calues of our lips.* The neglect of this dutie of praying to God, is esteemed to be a marke of a wicked man, for of them whom he calleth workers of iniquite, the Prophet saith in the 53. Psalm. and 4. verse, *They call not upon God.* In these few rules of confession, patience, repentance, loue, faith and praier, stands the right casting of this burden vpon God. These things let him practise constantly, & God will ease his wearied conscience. And thus haue we declared what burdens are heere meant : and what it is to cast euery such burden vpō God. Which things vnderstood, wee haue the Prophets meaning in this precept of our text, *Cast thy burden vpon the Lord.* That is, in all thy trouble seeke helpe and deliueraunce at Gods hands, depending vpon him.

The pro-  
mise of re-  
compence.

Now wee come to the promise of recompence, following in these words, *And he shall nourish thee: he will not suffer the righteous to fall for ever.* The rules of holy counseil giuen vs from God, are alwaies enriched with liberall promises of his blessing, that we may know that it is not in vaine to hearken to his voice, nor either dangerous or fruitless to follow his direction. When God saith vnto vs *This doe,* so giuing vs direction, there followes a promise in these words, *And I boun-*

*shak*

shalt lise, assuring vs of good successe in following his commandement. And vnto all the precepts, instructions and aduises of Almighty God, as noting the sure successe that followeth the obseruing of them, may the words of the Prophet *Esay* in his 1. Chapter, and 19. verse be referred, *If ye consent and obey, yee shall eat the good things of the land.* That is, if ye wil hearken to the voice of God and be ordered by him, he will prosper your waies, and you shall liue comfortably in the land. For all the precepts, instructions, and directions that God giueth, are precepts, instructions, and directions of holinesse, iustice and wisdome, that can not either hurtfully or fruitlesly misleade vs. And when we honour him as a iust commander, and as a wise aduiser, then out of his goodness he furtereth and strengtheneth that good successe that dependeth vpon his rule. Hearken then vnto the voice of God and all things shall go well with you.

But let vs looke to the words of our promise, *And bee shall nourish thee, bee will not suffer the righteous to fall for euer.* The promise hath two parts. The whole is deliuered by *David* in such words as might most fitly answer to those burdens that at that time lay most heauily vpon his owne soule.

Y 2

That

That, as hauing recovered comfort to him-selfe, he instructeth others how to seeke the like: so instructing others how to wiane their comfort, hee might together confirme his owne more and more.

Which were two: *David* most, were these two: First, pouertie and want of necessaries for him and his followers. Secondly, a great fall from the honour that he lately euioied in *Israel*. His poverty appeareth plainly in the historie of his troubles; when *Jonathan* by shooting his arrowes, gaue him warning to flie, hee left all that he had, and came in bare estate to the house of *Ahimelech* the Priest, and of him obtained the sword of *Goliath* (for he broght not with him for haste so much as a weapon of his owne) and certaine loaues of shew-bread for him and his men. From thence he fled to *Achish* the King of *Gath*, but durst not stay there. Then came he into the wilde Country of *Inda*, a place of no plenty; there his number increased daily to increase his necessitie; and the inhabitants became his enemies, not releeuing his want, but betraying him and his haunts to *Saul*: where while he staid, there fell out a notable thing, recorded in *1. Sam. 25.* that sheweth how pouertie pinched him. There was a certaine rich man

man named *Nabal*, that sheared his sheepe, & prepared great cheere for his shearers. To him *David* sendeth ten yong men, with this message giuen them in the 5. verse of that Chapter, *Goe to Nabal, and aske him in my name how he doth, and ihus shall ye say for salutation, Both thou and thine houſe, and all that thou hast, be in peace, wealth & prosperity. Behold I haue heard that thou hast shearers. Now thy ſhepherds were with vs, & we did the no hurt neither did they miſſe any thing all th: while they were in Carmel, ask thy ſeruants, & they wil ſhew thee. Wherefore let these yong men find fauour in thine eies (for we come in a good ſeafon) give I pray thee what ſoone commeth to thine hand vnto thy ſeruants and to thy ſonne *David*.* This Petition to beg from a churles dinner, fauoureth of no great abundance. And when he was repulſed of *Nabal*, and his yong men returned empty, bringing nothing to him but churliſh words, he became ſodenly inra ged, and armed ſcure hundred men, & went that euening with them, refolute to ſlay the churle, and all that belonged vnto him before the morning: which hee had certainlie done, if he had not beeene met, and ſtaied in the way by *Abigail* the prudent wife of *Nabal*. Now we know what maketh the Lion to roare, and the wolfe to bee furious, euен

hunger, when they seeke for their prey. And had not *Dauid* beeene at that time a hungry Lion, if his estate without touch of want could haue borne that repulse of *Nabal*, hee could neuer haue resolued vpon so violent and cruel a course. This history plainly sheweth that at this time an heauy burden of a poore estate pressed his soule.

His other  
burden  
was a fall  
from his  
former  
honour.

And as he was poore, so also he was fallen from the honor that hee lately injoyed in *Israell*, & in a manner lay dejected at the feet of his enemies, to be trampled vpon. For he had been a great man in the court of *Saul*, and in the eies of all *Israel*. First, in his fathers house and in the midst of his brethren, by *Samuel* sent of God, he was annointed to be King in *Israell*. Secondly, when the euil spirit, sent of God to vex *Saul* did inuade him, and hee was in the fits of his fury, then *Dauid* was sent for to the court, and plaied on his harpe before *Saul*, and procured him ease and a ceasing of his fits. Thirdly, when a battel was between *Israell* and the *Philistines*, and there came daily a mighty man called *Goliab*, out of the host of the *Philistines*, and defied *Israel*, from whom all the people fled, then *Dauid* accepted the *Philistines* challenge, and slewe him, and put away the shame from *Israel*; for which honourable fact, the women prai-

sed

fed him in their song, saying *Saul hath slaine his thousand, and David his ten thousand.* Fourthly, *Saul* made him a captaine ouer a thousand men, and whithersoeuer *David* led them forth, he behaued himselfe wisely & valiantly, for the Lord was with him, and made him to prosper, & all *Israel* loued him. Lastly, *Saul* gaue him one of his daughters to wife, and he became the Kings sonne in law, & he did eat meat at *Saul's* Table, and *Jonathan*, *Saul's* son, made a true league of amitie with him, and all the gallants of the court regar ded him. Such had been the standing of *David* in a loftie height of honor: and now from this height of honour, he was fallen low into contempt before his enemies. For, from his house, his wife, his deer frend *Jonathan*, from the court, the City, and from the Tabernacle, frō his honourable office, company and estate, he was glad to flic, and to flic into the wildernesse, into woods, and Caves, & holds to hide his head; where the company that he had, resembled the place in basenesse, For (besides those of his fathers house) there gathered vnto him men that were in trouble for their euill deeds that brought them within danger of law: men that were in debt, and ought more then they were worth, and durst not shew their heads : and men that were

troubled in minde, oppressed with sorrow, & frightened with feares: this was his companie, as it were the skum of the people, a rowte of lawlesse ones: he was in the kings displeasure, and the kings cares were euer open to al malitious, and slanderous reports made against *Danuid*: and vpon every discouery of *Danuids* abiding in any place, *Saul* was euer running foorth with his army against him. Thus was he fallen from that height of honor in which sometimes he stood. And the promise of help and ease from God that hee giueth to them that cast their burden vpon him he deliuereþ in words answerable to those two burdens of present want, and of his fall from honour, that while he giueth to other men a rule how to recover their comfort, he might wthal confirme his owne conceiued comfort more strongly. Vnto the burden of his present pouerty, answers the first part of the promise in these words, *and bee shall nourish thee*. And vnto the burden of his present fall from his former honour, answers the second part of his promise in these words, *bee will not suffer the righteous to fall for euer.*

The first  
part of the  
promise i:  
the poore  
mans pro-  
mise.

The first part of the promise in these words *be shall nourish thee*, meeteth with the burden of pouerty & want in this present world, and therefore may be called the poore mans promise,

promise, who looketh not farre beyond nouishment, and complaineth not, except hee feele some want thereof. In the poore mans house are not heard the complaints that great men make: as that the prince frowneth on him, and he is forbidden his presence. That his childe is stolen from him, and meanely married without his liking. That he hath lost a great estate by the wracke of such a ship, by the breaking of such a tradesman, and by the falsehood of such a seruant. These and such like are the complaints of great men, and not heard in poore mens houses. But their complaints are commonly these: I am not able to pay my debt, I am not redy to pay my rent, and I feare to be cast into prison for the one, and to be thrown out of my house for the other. I haue no prouision against the winter, nor mony to make prouision. Theraine beates into my house, & I am not able to repaire it: my selfe, my wife and children, want both meat and clothes, and winter comes vpon vs: and hard times affoord much expence, and little getting: charity is become cold, & her benummed hands now giue no almes. Justice also is grown verie sleepy, and scarce holds vp her head to reckon with the poore labourer and to giue him his hire. And how we shall be fed, clothed,

thed and nourished, I cannot tell. These are  
the poore mans complaints: and this promise  
assureth nourishment, and therfore may very  
well be called the poore mans promise.

God will  
nourish  
his poore  
that waite  
vpon his  
hand.  
Sendeinge  
nough for  
all inge-  
neral.

Gen. 9.2.

For the truth of this promise, that God  
will nourish them that cast their burden of  
want vpon him, that is, attend reverently up-  
on his hand for maintenance, it appeareth  
plainly by the Lords bounty. Hee gaue vnto  
*Adam* and his posterity all the fruits of the  
earth, and all the hearbs of the field. He gaue  
vnto *Noah* and his sons al living things that  
breed and liue either in the Aire, on the Land  
or in the Sea. This large grant is registered in  
the 9. Chap. of *Genesis* and 2. verse. *The fear  
of you, and the dread of you shall bee upon every  
beast of the earth, and upon euerie foule of the  
beauen, upon all that moueth on the earth, and  
upon al the fishes of the Sea; into your hands are  
they deliuered, euerie thing that moueth and li-  
ueth shall be meat for you, as the greeene bearb  
haue I giuen you all things.* Heere is prouis-  
on enough, feare not want; the great depths  
of the Sea, the spread plaines of the earth,  
and the vast compasse of the aire, are Gods  
storehouses filled with food and prouis-  
on of all kindes for thee. So that there  
must bee no fish in the sea, no fowle  
flying thorow the aire, neither herbe,  
fruite,

fruite, nor beast vpon the face of the earth, if there bee no food for thee: & yea all living creatures must want food before man can want food, because euē all those other living creatures are food appointed for man.

But thy present pouerty maketh thee to say, thou fearest not but God will alwaie send e-  
nough for al, but thou seest that craft, and co-  
uetousnes, & oppression, gather such superfluous abundance into some mens hands, that thou art afraid lest, that out of the sufficient store for al that God doth sed, thou shalt not be able to get a sufficient portion for thee & thine. Thou confessest that God in this world, as a great Lord in his family, maketh prouisiōn & allowance fully & plentifully, but men as vnfaihful stewards make vnequal diuisiōs & some haue too much, to serue euē their intemperate & immoderate lusts, and others haue too little to serue euē their necessary ves, & therfore though thou fearest not but God will send, yet thou fearest how thou shalt get.

To cheare thy heart against this feare: know And sen-  
that God, sending his blessings, sends them ding  
not blindly: as also when hee taketh them away enough  
way, he doth not take them away blindly: for hee in  
but both in giuing and taken away, hee ap- particular  
pointeth who shall bee filled, and who shall  
remane empty, by a prouidence reaching  
particularly

particularlie to euery person both great and small. Therefore doth hee challenge it to be his worke when any becommeth rich, or remaineth poore, when any is filled with his blessings, or remaineth emptie : and the faithfull doe so acknowledge it. *Hanna* the mother of *Samuel* in 1. *Samuel*, 2. Chapter, vers. 7. saith, *I he Lord maketh poore, and maketh rich, bringeth low, and exalteth.* Yes, God doth challenge it to be the worke of his hand guided by iudgement & mercie for the good of his saints and seruants, that seeing their wants, doe seeke their maintenance of him, casting their burden vpon him as they haue before beeene taught. The Prophet *Esa* testifieth so much plainly vnto vs, hauing these words in his 65. Chap. and 13. verse, *Thou* saith the Lord God, behold, my seruants shal eat, and you shal be hungrie : (he speaketh vnto idolaters) behold, my seruants shal drinke, and ye shall be thirstie : behold, my seruants shall rejoyce, and ye shall be ashamed.

So that if thou continue to serue God faithfully in thy place, thou shalt bee nourished, yea, he will fill thy heart with food and gladnesse. Yea, as *David* is bold (knowing the care of God) to promise vs, in the 37. Psalm. and 19. verl. In Psal. 37. 19 *the daies of famine they shal haue enough.* Yea God will performe this to the godly poore

that

that depend vpon him , when the rich and  
wealthie that seeme to haue the world at  
will, and to be lords of plentie & abundance,  
shall want and suff: r penurie : as the blessed  
Virgin Marie out of her obseruation testifi-  
eth , her holy song in the first of Saint Luke,  
and 53. verle, saying, *He hath filled the hun-*  
*grie with good things, and sent away the rich*  
*empire.* Consider these things, and thou shalt  
see that hee that sendeth inough for all in ge-  
nerall, will send also inough for thee in parti-  
cular : and he that sendeth it for thee, wil also  
convey it vnto thee, and so conney it , that  
thou shalt receiue it, and vse it, and shalt bee  
nourished with it, and see his goodnessse, and  
haue cause to praise him for thy portion,  
when others of wealthier estate shall want,  
or in their abundance shal not be kindly nou-  
rished, their abundance prouing vnto them  
as the daintie quailes proued to the lustie Is-  
raelites, wherewith they were choked while  
they fed vpon them. For a perfect conclusion  
of this discourse, that God will nourish them  
that in their wants doe wait vpon his hand  
for their food and maintenance, I will adde  
that diuine Sermon of our Sauiour Christ in  
the 6. of S. Matthew and 25. verle, *I say v-*  
*to you, bee not careful for your life what ye shall*  
*eat, or what ye shall drinke, nor for your bodie,*  
*what*

Matth.6.  
25.

what you shall put on, is not the life more worth then meat, and the body then raiment? His argument is this. God hath giuen vs bodies and life, more worth then clothes, and meat: and why should we distrust him in the lesser things, whom we finde bountiful in the greater? Then followeth in the 26. & 27. verscs, Behold the fowls of heauen, for they sow not,

Mat.6. 26.  
27.

neither reape, nor carry into the barns, yet your heavenly father feedeth them, are ye not much better then they? Which of you by taking care able to add one cubit unto his stature? His arguments in these words are two. The first is this; he feedeth those creatures to whom he hath giuen no skill to prouide, and they are also in his sight viler then we: then why should we that are precious in his eies, and haue meanes and skil to gather food, distrust his goodnes? The second is, our distracting care can effect nothing: therfore it is good to rest vpon him. Then followeth in the 28. 29. & 30. verscs, And why care ye for raiment? learn how the lilies of the field doe grow, they labour not, neither spin, yet I say unto you, that euен Salomon in all his glorie was not arrayed like one of these. Wherfore if God so cloth the grasse of the field, which is to day, & to morow is cast into the ouen, shall he not do much more vnto you, O ye of little faith? For apparel, one part of our care, his argument

gument

gument is as before for food. God beautifullly clotheth the grasse that hath not skill to provide or fashion apparell for it selfe; and it is also vile in his sight: then why should wee that are precious in his sight, and haue meanes and skill to prouide and fashion clothes for our backs, distrust his prouidence? Then it followeth in the 31. 32. & 33. verses, *Mat. 6. 31.*  
*Therefore take no thought, saying, what shal we eat? Or what shall wee drinke? Or wherewith shall we be clothed?* *(for after these things seeketh the Gentiles.)* *For your heauenly father knoweth that you haue need of these things.* But seek ye first the kingdome of God and his righteousnesse, and all these things shall be ministred vnto you. His arguments for food & clothes together, to perswade vs to rest vpon God, are these 1. It is heathenish to take such care for these things; therefore vncomely for Christians. Secondly, the giuer of all things knowes our wants, therefore we need not feare. Lastly, the sure way of obtaining these things at Gods hands, is (not to take thought for them, but) in our callings, to obey God in righteousness, that hee may reigne in our hearts. Such is the diuine Sermon of Christ, assuring vs that God will nourish vs. Thus much of this part of his promise.

The second part of the promise in these words,

**God will raise vp his seruants that are borne downe.** words, he will not suffer the righteous to fall for euer: answered aptly to his fall from that height of honour wherein hee late'y stood in Israell, and being by him deliuered to other eares, it serueth them more generally, to assure them of recovery from euery fall. And therefore it may well be called the common promise giuen for the comfort of all men that are borne downe by the waight of anie burden,

For the better vnderstanding of this promise, let vs consider of the falls that Gods seruant doe vsually take. Which are manie not onely in number (their particulars beeing reckened) but also in kinde (the seueral sorts beeing counted.) *Salomon* saith in the 24. Chapter of the Proverbs, and 16. verse, *a man falleth seven times and riseth againe.* Not so often falling still in the same kinde, but diuersly falling in seueral kindes, obteining stil helpe to rise vp from euerie fall. And these many falls may bee reduced to three cheefe ueral sorts heads. Of which three, the first breedeth the other two, and all by degrees grow out of one fountaine. The first of the three is the fal of sinne. For the commandements of God being (as so many paths) beaten out before our faces for vs to walke in, he that keepeth them, is as one that walketh vprightly with God.

**Three seueral sorts of falls.**

**The first is to fall by sinne.**

God, and hee that breaketh them, is as one  
that stumbleth as hee goeth, and falleth  
downe flat. Therefore doe we call the sinne  
of *Adam* the fall of *Adam*. Therefore doe  
we call the lighter errours of the Saints, their  
slidings ; and their grosser errours, their fals.  
And this name of fall is giuen to the sin that  
we commit, by the Prophet *Hosea*, in Chap.  
14. verse 1. saying thus vnto the people : *O*

*Hose. 14.1*

*Israel returne unto the Lord thy God, for thou  
hast fallen by thine iniquitie.* This is a dange-  
rous kinde offall, whereof it behoueth vs  
to take great heed. *Heli* the Priest fell from  
the seat whereon he sate, and brake his neck.

*Abaziah* the sonne of *Ahab* King of *Israel*,  
fell thorow the lattisise window in his vpper  
chamber, and bruised himselfe, whereof hee  
died : yet is not such a fall as either of them  
haue taken any thing neere so dangerous as  
to fall by sinne. This fall made the Angels  
fall out of heauen irrecoverable, and it made  
our first parents fall out of Paradise : and ma-  
ny of their posteritie doe by falling in sinne,  
sinke downe into hell, and there perish eter-  
nally. It behoueth al men therefore to take  
heed of it, and, as the Apostle aduiseth in 1,

*Cor. 10.12. Let him that thinketh he standeth* 1. *Cor. 10.*  
*take heed lest he fall.* There is no man of so

sure footing, that can walke steadily in Gods

Commandements without sliding and fal-  
*Iames 3.2.* ling. For as *Iames* saith, Chap. 3. verse 2. *In  
many things we sinne all:* and as *Salomon* saith  
*Ecclesiast. in Ecclesiastes, Chap. 7. verse 22.* *Surely there  
7.22.* *is no man iust in the earth, that doth good, and  
sinneth not.*

Hee doth But yet such is the mercy of God, that he  
raise vp doth not suffer the righteous to fall for euer:  
by repen- and raiseth vp by repentance those that have  
tance fallen by their sins. To which end he giueth  
those that vnto vs his word, that teacheth vs the way  
were fal- len by sin. wherein wee should goe; and hee prepareth  
for the hearing and vnderstanding thereof  
both our eares and our hearts, that wee may  
learne and profit by that word. Then hee  
humbleth our will, and bringeth into order  
all our affections, that our knowledge may  
not bee idle for want of willing obedience.  
And because neither knowledge nor wil-  
lingnesse are able (by reason of our weaknes)  
to effect any thing without him, hee also  
strengthenceth vs, and worketh in vs what he  
would haue wrought by vs. And for this,  
God hath giuen vs many gratiouse promises.  
In the 32. Psalme, verse 8. the Lord saith,  
*Psal. 32.8.* *I will instruct thee, and teach thee in the way  
that thou shalt goe, and I will guide thee with  
mine eye.* And in the 31. Chapter of *Ieremie,*  
and 33. verse, God saith by the Prophet,

I will put my law in their inward parts, and Ier. 31.33. write it in their hearts. And in the 36.chap-  
ter of Ezechiel, and 25. verse, Then will I Ezechiel powre cleane water upon you, and you shall bee 36.25.  
cleane, yea from all your filthinesse and from all  
your idols will I cleanse you: a new heart also  
will I give you, and a new spirit will I put within  
you: and I will take away the stonie heart out of  
your body, and I will give you a heart of flesh:  
and I will put my spirit within you, and cause  
you to walke in my statutes, and yee shall keepe  
my iudgements and doe them. Hence issued  
the calling of the Gentiles, and the conuersion  
of all vnbeleeuers, the regeneration and  
new birth of the Saints, that being original-  
lie shut vp in vnbeleefe, and naturally dead  
in trespasses and sinnes, haue beene quicke-  
ned by Gods grace, and begotten againe by  
the word of truth, to be the first fruits of his  
creatures, and by his mercifull worke, haue  
been brought out of darkness vnto his glo-  
rious light, to liue thencefoorth not as chil-  
dren of darkness, and of the night, but as  
children of the light, and of the day. Hence  
hath this issued, euē that God will not suf-  
fer the righteous to fall for euer: and from  
their daily slidings hee doth daily raise them,  
that when they haue sinned as Adams chil-  
dren, they may repent and amend as the chil-

Psal. 25.14

dren of God. The Prophet saith in the 25.  
Psalme, verse 14. *The secret of the Lord is  
revealed to them that feare him, and his con-  
nent to give them understanding.* Let the righ-  
teous therefore that either finde their owne  
ignorance in mischusing their way, or seeke  
their owne weaknes in keeping their way,  
let them pray vnto God for grace, that he wil  
not suffer them to fall for euer, and say with  
Psal. 17.11 the Prophet in Psal. 27. verse 11. *Teach mee  
thy way, O Lord, and lead me in a right path.*  
This is the first and worst kinde of fall, to fall  
into sinne.

The se-  
cond sort  
of fals are  
fals from  
comfort  
and from  
hope.

There are other two kindes bred by the  
first: they are iudgements of God for our fore  
going sinnes, which falling as heauy burdens  
vpon vs, make vs fall also vnder the weight  
of them. I reduce them to two: vnderstan-  
ding by the one iudgements vpon the in-  
ward man; and by the other iudgements  
vpon the outward man. The iudgements of  
the inward man that follow the fall of sinne,  
are most properly feare and anguish, quench-  
ing hope, and directly aiming at our faith to  
extinguish it. The blinding of our vnder-  
standing, and the hardening of our heart, are  
also iudgements vpon the inward man, and  
often inflicted as punishments of fore-going  
sins. Yet in this place let mee call them a fur-  
ther

ther step of falling into sin, and so place them vnder the former title of fals. And for inward iudgements that are to bee reckoned for a second kind of fals, I only vnderstand such inward iudgements, as cast vs downe from our hopes, empty our soules of comfort, fill them with feares, and make vs, as it were to stagger, shrinke, and fall in our faith. For faith is the firme standing of our soule, grounded vpon the assurance of Gods mercy. Therefore doth the Apostle Paul use this phrase in his first Epistle to the *Corinthians*,  
the 16. Chap. and 13. verse, *Watch you, stand fast in the faith, quicke you like men, & be strong.*  
1. Cor. 16.  
13.  
Because he that hath the stronger faith standeth faster: and he that hath the weaker faith standeth looser. And though the faith of the Saints of God, once giuen vnto them, neuer totally decaith, for as the Lord Iesus saith he praied for the continuance and confirmation of Peters faith, in *Luke 22.32. I haue praied for thee, that thy faith fail not:* So hath hee  
*Luke.22.  
33.*  
praied for all his chosen ones that beleue in him, as he saith in *John 17. 20. Yet the faith of the Saints suffereth sometime an eclipse or decreasing, and at sometime an increasing, whereby as in the increasing of their faith they stand fast, & are full of comfort: so in the decreasing of their faith their footing be-*

Psal. 22.1.

commegh slippery, and they take many sore falls, & feele their harts oppressed with feare, as it was with *Danid*, when he cried out, in Psal. 22.1. *My God, my God, why hast thou forsaken me, and art so far from my health, & from the words of my roaring?* And when he complained in Psalme. 55.4. saying, *Mine heart trembleth within mee, and the terrors of death are fallen upon mee.* Feare and trembling are come upon mee, and an horrible feare hath conuered me. In this manner, their faith at that time being in the wane, the righteous oppressed with a waight of anguish and feare, doe often fall and feele their soules bruised.

He doth  
raise by re-  
newed  
comfort  
those that  
are fallen  
by the  
waining  
of their  
faith.

But yet such is the mercy of God, that hee doth not suffer the righteous to fall for euer, and raiseth vp by repaired faith and by reuived comfort those that were fallen low by waining faith and by increasing feare. To that end hee bringeth to their remembrance the large promises of his grace, the boundlesse measure of his mercy, the riches of his free and vnchangeable loue, and then doth he make them remember that they haue a mediator that died for their sinnes, and rose againe for their iustification, and ascended into heaven to prepare a place for them, and sitteth at the right hand of his father, in highest favour and greatest authority to make intercession

tercession for them, continually vrging the  
vertue of his death and bloodshedding that  
hath taken away the sin of the world, who is  
the prince of peace that hath made their  
peace, and is that beloved son in whom the  
father is well pleased, making vs freely ac-  
cepted in that his beloved. To the same end  
doth hee spread the beames of his louing  
countenance, and cause the light thereof to  
shine within their consciences, sending down  
the spirit of adoption into their hearts to  
beare witness with their spirits that they are  
the sonnes of God : so raking vp the sparks  
of their almost smothered faish from among  
the cold ashes of anguish and feare, where it  
lay deepe covered, giuing heat and life vnto  
it with the warming fire of his comfort. So  
that they begin to lift vp their heads, and to  
reioice their hearts, and to shake off their sor-  
row and feare, and to glory in God, saying  
with the blessed virgin, in *Luke*, 1.46. *My soul magnifieth the Lord, and my spirit reio-*  
*ceib in God my Saviour.* And with the Pro-  
phet *David Psalm. 30.11.* *Thou hast turned*  
*my mourning into ioy, thou hast losed my facke*  
*and girded mee wiþ gladnes.* And that God *Psa.30.13.*  
doth thus, not suffering the righteous to fall  
and languish in his feare for euer, besides the  
experience of the Saints daily raised vp from

this kinde of fall, confirming this to be his worke, it is testified in the scripture. Of him the Prophet saith in Psalm. 147. 3. *Hee bealeth those that are broken in heart, and bindeth up their sores.* These words can bee referred to no other worke of God. For the more sure and full performance whereof, God sent his son into the world, by whom it was & is most effectually done. Of whom the Prophet *Esay* affirmeth this to bee the end of his comming, in his 61. Chapter, and first verse, *To preach good tidings unto the poore, to bind up the broken hearted, to preach liberty to the captives, and to them that are bound the opening of the prison, to preach the acceptable yere of the Lord; and the day of vengeance of our God, to comfort all that mourne: to appoint unto them that mourne in Sion, & to give unto them beautie for ashes, the oile of ioy for mourning, the garment of gladnes for the spirit of beauitesse, &c.* This was the end of the comming of the Lord Iesus: by renewed comfort to raise vp those that by their waining and decreasing faith were fallen down into sorrow. Let vs therefore in the anguish of our soules, when we be fallen lower into the pit of sorrow, then Joseph was in the pit whereinto his brethren did put him, let vs then lift vp our harts vnto God, and with the Prophet that saith in

the

the 130. Psalm. and 1. verse, *Out of the deeps places have I called vnto thee O Lord, Lord bear my voice, let thine eares attend to the voice of my prayers.* Let vs out of our sorrow, pray vnto God that out of the lowest pit of anguish and feare he will heare and helpe vs. And it shal not be vnprofitable labour, for he will not suffer the righteous to fall for cuer.

The third and last fall is our fall into some outward judgement, which though it breed inward griefe and sorrow, yet the stroke is outward : and this as well as the second growes out of the first, for our finnes where- into we fall, pull vpon vs all both inward and outward iudgements. This third fall is full of varietie, and vnder one head there are divers branches contained. For some of these fall vpon vs by the good worke of God to trie vs, to exercise our faith, to correct and humble vs; and some do fall vpon vs by the malice and iniustice of men & Angels, to ouerthrow vs in our faith or our pietie, (as the diuel hoped by Job's losses to make him blasphemie God) or at the least to vex and grieue vs, and to make vs to murimure. And these iudgements happen to vs either in our name and credit, wounded and impaired by lying, flandering, and the spight of euill tongues: or they happen to vs in our bodies, and reach

cuen

euен to the danger of our liues, by sores and sickneses, by blowes, bruses, maimes and wounds. Or they happen to vs in our estate and goods, when wee are deceived, robbed, and dispoiled, and deposed from offices of profit and worship: Or they happen to vs in our libertie, when we are banished from our natvie countrie, or confined to some restrained bounds which we must not passe, as *Sa-lomon confined Shemei to Ierusalem*, or committed to some prison: or they happen to vs in our friends, by death taken away from vs that were our maintenance, our continuance, our credit and safegard, and they being remooued we are left naked. By which means wee fall from estimation and the loue of the people, from health, strength and beautie, from riches and plentie, from freedom and libertie, from comfort and refuge, into suspition and an ill name, into weaknesse and leannessse, into pouertie, thraldom and much contempt: and aduantage is giuen vnto our aduersaries to insult and glorie ouer vs. And many men haue beene mighty brused with such fals of this kinde.

God rai-seth from  
this fall  
by restitu-  
tion, ei-  
ther on  
earth or  
in heaven.

But yet such is the mercie of God, that hee will not suffer the righteous to fall for euer, and raiseth vp again by restitution those that were fallen in any such manner. The slander

of

of *Susanna* was wiped away, and she was discharged of the imputation laid vpon her by the wicked Elders, with honourable repaire of her credit. *Paul* confesseth in the 2. to the *Corinthians*, 1. Chap. and 8. vers. that being in *Asia*, he was with afflictions pressed out of measure, passing strength, so that he altogether doubted euen of life: yea, he receaved the sentence of death in himselfe. But when he was so fallen, God raised him vp by restoring health, as also he cōfesseſſed in the next words, saying, that *God which raiseth the dead, delivered him from so great a death, and doth deliver him, on whom hee trusteth that yet he will deliver him.* *Job* was spoiled of his goods, and fell into extreme pouertie, but God raised him vp, and gaue him double the substance that hee had lost. *Joseph* was cast into prison with the indignation of his master, but he was brought out of prison, & restored to libertie with honor by the great fauour of the King. *Mordecai* and the *Jewes* by the pride and wickednesse of *Haman* were fallen deeply into contempt & danger of death; yet by the means of *Hester* it pleased God to cast downe their enemies into destruction, and to raise vp the *Jewes* both to repaired credit and secured life. I might fill this leafe with examples of this mercy, but I will forbear, & remember only

2. Cor. 1.8.

Job 5.8.

only a testimony or two that manifestly shew that in this as well as in other kindes of fals, though God doe suffer the righteous to fall, yet hee doth not suffer them to fall for euer, but reduceth them to better estate. Heereto pertaine the words of *Eliphaſz*, speaking of the Almighty God, in the 5. Chap. of Job, & 8. verſe, *He maketh the wound, and bindeth it up, he smiteſt, and his hands make whole: hee ſhall deliver thee in ſix troublcs, and in the ſeuenth the euill ſhall not touch thee. In famine hee ſhall deliver thee from death, and in battell from the power of the ſword. Thou ſhalt bee bid from the ſcourge of the tongue, and thou ſhalt not be afraid of deſtruction when it commeth: but thou ſhalt laugh at deſtruction and dearth, &c.* If God ſend the euill, hee will ſend the remedie: if he ſend danger, he will ſend deſtination: if he affright with feare, hee will comfort with ſaluation: if he cast downe, he will raise vp againe, and will not ſuffer the righteous to fall for euer. And he will do this not at one time alone, but at all times: not in one manner of trouble onely, but in all kinds of troublcs. The Prophet *David* ſaith in the 91.43. laſt P 34. Pſalm. and 19. verſ. *Great are the troublcs of the righteous, but the Lord deliuereth him out of them all.*

*And if happily this be not effected in this world,*

world, and during this life, yet most certainlie God doth raise vp the righteous that were fallen, and frees them from all iudgements in another world, and after this life. The Prophet *Esay* doth tell vs that when the righteous perish (for so the world censureth their death) and when mercifull men are taken away, then *the righteous is taken away Esay 57.1.* *from the earth to come.* Their death is a full deliverance from all troubles, and therefore a lifting of them vp from all these fals: and for prooife hecreof, it is most cleare, that the Lord Jesus reporteth of the poore *Lazarus*, in saint *Lukes* Gospel. That man was fallen low into the pit of pouertie, so that he was compelled to begge for his maintenance at other mens doores. And hee was fallen as deepe into the gaping gulfe of sicknesses and diseases, for he was full of soares, and the dogs licking them were his best Leeches; his pouertie could not purchase the help of any other in this world, and during this life hee was neuer raised vp from this fall, and yet God did not suffer him to fall for euer. For at last he died, and then came glorious exaltation: for in *Luke Chap. 16. vers.22.* *he was carried by Angels into Abraham's bosome.* Where, of his entertainment far differing from his late condition in this world, *Abraham saith to the rich man in the* Luk. 16.22

b3.

25. verse, Now is he comforted. So that, if not in life, yet after death, & if not in this world, yet in another, God will assuredly put an end to the enijs and fals of his righteous seruants: and such an end as shal agree with the saying of Moses in the 8. of *Deuteronomie*, verse 16.

*Dcu.8.16.* that God sendis troubles vpon his seruants, to humble them and to prooue them that bee may doe them good in the latter end. For the end shal be with good and comfort, giving them full cause to praise him for euer, that will not suffer the righteous to fall for euer. Thus much also of this part of the promise. So haue we gone ouer the whole.

Let vs for conclusion, consider wherefore these promises were added. Every one may readily perceiue and vnderstand that: namely to incourage men to practise the advise giuen them in the precept before, knowing, and assured by these promises, that their labours shall not be in vaine. Then let vs make such vse of these promises: and seeing God will nourish his poore that wait vpon his hand, and will raise vp his righteous seruants that craue his helpe, and though he see and suffer them to fall, yet will not suffer them to fall for euer: let vs come vnto him with our burdens, and call to this mightie and strong Helper to ease vs, to whom the Prophet tru-

lie

He saith in the 9. Psalm. and 10. verſe, *Thou Lord hast not failed them that ſeek thee.* They that truſt to other helps, yea, even to helps that are in their owne hands, being men of power, likely to breake thorow all diſſiculties, they ſhall miſſe; but they that ſecke help of the Lord ſhall not miſſe. In the 34. Psalm. and 10. verſ. the Prophet ſaith, *The Lions doe Psal. 34. 10. lacke and ſuffer hunger, but they which ſecke the Lord ſhall want nothing that is good.* The Lion is the Lord of the forreſt, he hath ſtrength and courage to catch the prey: ſuch as he is ſhall be diſappointed, when the ſheep of Gods paſture seeking vnto him ſhall bee fed and preſerved. And the rather ſecke him because he offereth to be found: and the rather bring your burdons vnto him because he calleth for them. Hearc his voice, and take that course that may turne to your ſoules peace. In the 55. of *Eſay*, and 1. verſ. he ſaith, *Ho, every one that thirſteſt, come ye to the wa- Eſay 55. 1. ters, and ye that haue no ſiluer come buie and eat, come I ſay buie wine and milke without ſil- uer, and without money: wherefore doe you laie out ſiluer and not for bread? and your labour without being ſatiſfied? harken diligently vnto me, and eat that which is good, and let your ſoule delight in fatnes, incline your eare and come vnto mee, hearc and your ſoule ſhall live, and I will make*

558. · · · · · *The strong Helper.*

make an everlasting covenants with you, even  
the ffor a mercies of David. Heere God offre-  
teth all mercies, all deliuernces, all saluation,  
and offereth it freely without desert, merit,  
price, recompence, onely if we wil come vnto  
him, pray vnto him, harken to him, and rest  
in him. You therefore that are hungry, and  
weake, that are thistly & faint, that are poore  
and empty, that are sick and pained, that are  
sorrowful and heauy, and that are laden and  
wearie, come vnto the strength of *Israel*,  
come vnto the Lord of Hosts, come vnto this  
mighty Helper, and after the counsell of the  
Prophet, *Cast thy burden upon the Lord, and*  
*he shall nourish thee: he will not suffer the righ-*  
*teous to fall for ever.* And vnto this great Lord,  
our strong Helper, euen to God the Father,  
God the sonne, and God the holy Ghost,  
three persons and one immortall and onely  
wise God be honour and power eulasting.  
Amen.

2. *Timothie Chap.4. verse 18.*

*The Lord wil deliuer me from every evill worke,*  
*and wil preserue me to his beauenly kingdom;*  
*to whom be praise for ever and ever. Amen,*

FINIS.



Kenya 34 C. 146 Browning  
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## To him that is weary and laden.



ALOMON in the Proverb affirmeth, that he that is full, despiseth an honest combe: and one wiser then Salomon tel eth us in the Gospell, that the whole haue no need of the Physitian. Idly therefore should I offer my Labour in this treatise to them that are full, and live at ease, who bearing no burden, or in their strength not feeling what they bear, would reiect my offer as a mockery, and say unto me, Brachia da lasso potius prenderi natanti. Offer your hand to him that is ready to sinke in the flood, we haue no need of a safe upon the shore.

If these mens sayings sound, I will  
may bee durable in this world.

## The Epistle

no desire unto so I wish they may never stand  
in neede of the counsell contained in this  
ooke. This I wish them out of loue, though I  
know if they belong to Christ, the time will  
come, when they must beare a crosse, and fol-  
low him.

But with hope of better acceptation, I offer  
my counsil heere following unto thee, that fee-  
lest the burden that thou bearest, and groanest  
under the burden that thou feelest. Salo-  
mon in the forenamed place, telles me, that  
to the hungry soule euery bitter thing is  
sweet. And the Lord Iesus affirmeth the  
sick to stand in need of the Phisitians helpe.  
Thy burden maketh thee as a fainting labo-  
rer to long for relieve, and the crams of Gods  
mercie, easing thy ouercharged soule, would be  
acceptable unto thee. And the paine of thy dis-  
eased spirit more sickle of thy tentation, then  
of a burning feauer, maketh thee desirous of  
the phisitians helpe. Thou criest in thy griefe,  
Rebus succurrite Iesu, Help my grieved  
estate, and the offer and assurance of health  
cannot but be shortly made thee.

If this epistle shal bee occasioned by  
any

## to the Reader.

any trouble of this life, if it grow from an  
secular, and worldly cause, I haue reduced all  
such troubles unto foure heads, because either  
it is some want in our worldly estate, which  
commonly is the burden and trouble of the  
multitude: Or, if wee be that way well stored,  
it is some trouble bred in our house, habitati-  
on, kinred or friends, all which things are  
nearē unto vs. Or if we haue peace in our ha-  
bitation, and ioy in our kinred & freinds, then  
there is some more remouued person, or more  
remoued accident, that is the cause of grise,  
care, and feare unto vs. Or if abroad aswell as  
at home, & among strangers as among frends  
and neighbours we liue without disturbance,  
yet we often finde difficultie in the dutys of  
our callings, or we meeet with oppositions, and  
are wronged with mistakings, and are euill  
rewarded for our weldecerning. Within the  
compasse of one of these foure heads, fall all  
such burdens. And in the first place I  
haue giuen advise pertaining to these: perhaps  
not altogether such, as some wiser men and  
traded in worldly casuall, would giue, but  
surely such as an honest man shalde giue

The Epistle

such as he must observe, that looketh to obtain  
ease and helpe from God.

Ist by trouble and greefe be of another kinde,  
if thy burden be spirituall, and the whole busi-  
nesse lieth more directly betweene God and  
thee, and either as an honest man thou art  
grieved that thou canst not serue him as thou  
shouldest, or as an hubbed man thou art  
grieved that thou hast sinned against him as  
thou shouldest not, and fearest punishment for  
that sinne, these troubles I haue reduced to  
two heads: for either the lusts of our flesh, figh-  
ting against our soules do crosse vs in the waies  
of truthe and righteousness, so that we cannot  
do the good we would, and the euill we would  
not that we doe, and our desires being as the  
desires of the children of the light, our deeds  
become as the works of the sons of darkness: or  
else haning in time of our security giuen way  
unto our owne lusts vnto the worlds allure-  
ments, & to satans tentations, our sins are cal-  
led to remembrance, are set in order against  
us, with full manifestation of the wickednesse  
of them, and of all that wrath that they haue  
brought us becomming of all that punishment  
that

## To the Reader.

that they haue deforued in hell, so the incre-  
dible terror of our conscience. Under these two  
heades, of the luste of the flesh, and accusing  
thoughts, of the dominion of sinne, and the re-  
ward of sin, fall all those spirituall burdens,  
that are heavy to the honest minde, and to the  
humbled spirit: & of these I haue giuen aduise  
in the second p'ace, that if they happen to bee  
last learned, yet they may be longest remembred.

And because the burden of accusing  
thoughts is even as the gates of hell, for it is  
most true that Gregorie saith writing up-  
on the 143. Psalm. Inter multiplices hu-  
manæ animæ tribulationes, Among the  
manifold tribulations of the soule of man, &  
the innumerable troubles of afflictions, Nul-  
la est maior quam conscientia delicto-  
rum, there is none greater then the con-  
science of our sins: (ie myght iuste say, than like  
it, none equall unto it) for in other troubles,  
which are in a sort without vs, and strike to  
break in upon the heart, the troubled man,  
saith Gregory, ingressus in interiora  
mentis penetralia, entring in into the clo-  
set of his heart, there calleth upon God where-

true God that made the world before those vaine Idols which they made, saying of him in the fourteenth of the *Alt.* and the seventeenth verse. *Hee lefft not himselfe without witnessesse, in that he did good, and gave vissiane from Heaven, and fruitfull seasons, filling our brevis with food and gladnesse.* Such was his bountie, even toward them that worshipped Idols, and being his creatures, he failed not to supply them with necessaries. Such testimony doe the Prophets and Apostles giue of the bountie of God, that openeth his hand and filleth all things living with his goodnessse.

And the euidence of his workes is very cleare to approue vnto vs the same goodnes: he giuereth daily & yeerly store of food, and nourisheth in life in all his creatures that participate life. But because the worke of *Cyrus* in his ordinary prouidence is not observed and esteemed as it ought to bee; let him that is burdened with the cares of this life, by reason of want, consider the records of Gods bountie, making prouision by miracle when ordinarie prouision failed; how he prouided for *Israel* in the Wilderness fortie yeeres, sending them bread from heauen every morning: How he prouided for

Elijah

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Elijah in a time of dearthe, causing the Ra-  
vens to bring him bread and flesh, every  
morming and every evening, his drinke be-  
ing the water of the river Kerith : and how  
after the river was dried vp, hee multiplied  
the meale in the widdowes barrell, and the  
oile in her cruse ; so that there was suffi-  
cient for her selfe, her sonne, and the  
Prophet her guest. How hee multiplied an  
other widdowes oile, so that many vessels  
were filled, and a great summe of mony  
was raised to pay her debts, and so releeue  
her selfe and her sonne. And how hee pro-  
vided for the people of Samaria, when the  
famine was great among them, so that ou-  
uer night, the head of an Asse was sold  
for fourescore pences, of Siluer, and the  
next day, a measure of fine flower was  
sold for a shakell, and two measures of bar-  
lie for a shakell : a thing so vnlikely before  
it came to passe, that a great man hear-  
ing the promise of it ouer night, laid, in the  
second booke of Kings, the seventh Chapter 2. Kings 7  
and second verse; *Though the Lord would 2,*  
*make windows in heauen, could thus thing*  
*come to passe ?* These and many other like  
records doe approue vnto vs, the care of  
God for men, and his bounty towards them

so be such, that if ordinary proffers fail,  
by reason of my judgement of his, hee will  
by miracle furnish him, rather then they shall  
want: and for the man burdened with care  
by reason of want, that would bee eased by  
casting his burden vpon God, this is his first  
rule, to consider those and such other testi-  
monies of Gods bountie, that there may be  
graven in his heart, a good persuasion of  
Gods care, that hath giuen life to nourish  
and maintaine the life that he hath given.

3. Then secondly, the next step of casting  
his burden vpon God, is, out of this well  
perswaded hart, ~~to pray vnto the same Bound-~~  
~~full God,~~ that giueth food vnto all flesh,  
and feedeth the yong Rauens when they  
call vpon him, and offereth the pray vnto  
the yong Lions, that roaring in their hun-  
ger, seeke their meate at him; and clotheth  
the grasse of the field with admirable beau-  
tie, that hee will bee pleased to send food  
and clothes and other necessaries for thee  
and thine. Therein thou haft ~~Isaiah~~ for an  
example, who going toward his uncles  
countrey, by the way, in his vow made  
vnto God, praiceth for food, and clothes, and  
preseruation. And thou haft the Lord Iesus  
for thy warrant in so praying, whosan the

To pray  
vnto God  
so Boun-  
tiful,

first Chapter of *Adoration* in eleventh verse, teacheth vs so pray for things necessary to this life. Give us this day our daily bread: whose precept and prescribed order, doth not only command vs to pray for these things, but doth also give vs comfortable hope to obtain all things that we pray for.

Mat. vi. 1.

A third degree of casting this burden upon God is, that we take brids of unlawfull shiffts, as of theft, of oppression, of fraud, and of idle begging: and to apply our selues diligently in some honest calling, that we may first earne, and then eat our bread. He that doth not this, is farre from casting his burden vpon God, and indeed casteth it vpon the devils backe, and is an open rebeller against Gods ordinance, who casting *Adam* out of *Paradise* to till the ground, established this as a Law for him and his posterity in the third of *Genesis* and 19. verie, *In the sweat of thy face shalt thou eat bread till thou returnest to the earth.* He must therefore apply himselfe to some honest calling, shunning Idleness, and all unlawfull shiffts; as also the Apostle commandeth in his Epistle to the *Ephesians*, the 4. Chapter, and the 28. verie. *Let him that halfe feale numbers: but let him rather labor*

To stand  
unlawfull  
shiffts and  
to labour  
in a call-  
ing.

1. 2. 3. 4. 5.

Gen. 3. 19.

D 2

and

1 Thes. 3.11.

and work with thy hands the thing that is good. This rule for setting this burden of care through man upon God, is like to prove, for thine easie, a profitable rule; the Prophet saying in the 108. Psalme, and first verie, *Blessed is every one that feareth God, and walketh in his wayes: when thou*  
bious c T  
Hitherto  
has alredy  
noted as  
-ho & ni  
- and  
*as by God's owne appointment, walk, as a  
judgement, and a iust punishment, com-  
meth upon the idle, who, as Salomon saith  
in the sixt of the Proverbs, saith 11. verste,  
Sleep and fumber, until field about hands to  
sleep, till their poverty commeth at one that  
travelleth by the way, and their necessities  
like an armed man, that is to say, comming  
suddenly, and comming strongly, that re-  
sistance cannot be made. And it is the mer-  
cy of God himselfe, to whip with want the  
lothfull droane. Paul saith in his second  
Epistle to the Thessalonians, the third Chap.  
and tenth verste, *When we were with you then  
we warned you of, that if there were any that  
would not worke, that he shoulde not eate. If this  
discipline of the Apostle were put in practise  
a number of men and women swarming in  
the land, would bee reformed. But while  
you**

Prov. 6.11.

Gen. 1.11.

2. Thes. 3.

v.

Justice & Obedience among Magistrates and Officers, and Charity & brotherly love among well-disposed people? Sloth and idleness, the breeders of all vngodliness, vni-righteousnes and vndearnesse, sure and grow fat and lustie among vs; and true poverty in the honest members of Jesus Christ, is defrauded of her rebells, incircled by the slothfull, and iniustfull. 2. Aug. 27. 1549.

The fourth and last rule, which pertaines to the right casting of thy burden upon the Lord, when the care of this life by reason of want, are heavy vpon thee, isto take heed of two excesses in thy selfe. One is the excesse of thy desire to get. The other is the excesse of thy mind in expence. The first excesse knoweth not what is enough, and therefore is ever careing though there be no need. The second excesse consumeth more then enough, and therefore increaseth want & care withall; the first is Covetousnesse, the second is Prudigalitie.

Many men by Gods mercy are provided of sufficiency, but they are not therewith contented, and will still take eare when they need not. These men increase their owne burden, and hind it farrer to their backs. Of this excesse Christ warnteth vs

To avoid  
a double  
excess.

Excesse of  
getting.

Luk. 12. 14

to take heed in the mouth of Luke, and 15.  
ye, saying, Take heed; and how are of co-  
ncernesse: for though a man have abundance,  
yet his life standeth not in his riches. The  
greatest store makes not the most secured  
life; and he that thinks to live long in plea-  
sy, is oft suddenly taken away; therefore is  
contentedness so much commended in  
the Scripture. Paul saith in his first Epistle

1. Tim. 6. 6

~~1. Tim. 6. 6~~ to *Timotheus*, the six Chapter, and the verse.  
~~1. Tim. 6. 6~~ Godliness is great gaine, if a man be content  
with that he hath; for we bring nothing in-  
to the world, and it is certaine that we can  
easily haue nothing out. Therefore, when we haue  
food and raiment let us therewith be content;  
This vertue of contentednesse, he must make  
much of, that will be easid of his burden  
of care; and let him remember that saying  
of the Prophet, in the 37. Psalme, and 16.

Psal. 37. 16

verse, *A small thing unto the just man is  
better bene than great riches to the wicked.* And  
that saying of the Apostle in the first to *Ti-  
motheus*, the six Chapter, and the ninth  
verse, *They that will be rich fall into temptation  
and snare.* And let him not long for a  
great estate, but be contented with his por-  
tion in the feare of God. *as bawd orwo  
The excesse of spending is unchristianesse,  
prodigallnesse, and vaine  
expenditure.*

1. Tim. 6. 9

or

G

prodigality and waste, whereby many that had no burden, and were wel provided for, Excesse of  
 doo make vnto themselves a burden of spending.  
 want to breake their owne bosome withall: while some man loseth at plaine in a day, more then hee can get againe by labour in a weeke, perhaps in a yeer. Some man spenderdeth in idle iournies, and merry meetings abroad, that which would serue to feed and cloath the whole familie at home. Some man spenderdeth in beautifying the house for shewe, in furnishing the Table for gluttony, in arraying the backe for pride, in pursuing idle pleasures for vanity, fasse about the proportion of their estate, and before they are aware of it, bring a faire portion vnto beggery: for excesse and riot, are in a mans estate as moaths in his garment. The moath makes a garment to bee ragges before bare thredes be seen: and riot and excesse beget in a mans estate want and need before it be espied. It is the saying of Salomon, in the 31 chapter of the Proverbes, and 17 verfe, *Hee that loneth pastime shall bee a poore man, and bee that loneth wine and oile shall ne be rich.* Vaine pleasures and sumptuous fare make a man poore: And againe, in the 33 chapter, and 21 verfe. *The drame Pro.33,21.*

40 *The Souldier's Help*

Land and the gloriouſt ſtate pooreſt and the  
pooreſt ſhall be clothed with raggis. Exceſſe  
of meate and drink makes a man a beggar,  
and idlenes will ſuffer no wealth to cleaue  
to him: these are the two exceſſes, of desire  
to haue, and of ſpending that thou haſt, that  
he muſt take heed of that would bee eaſed  
of the burden of care growing from want.

Call theſe rules to minde: in them thou  
haſt ſure direcſion how to turne the burden  
of thy care vpon God, for thy eaſe. First  
make thy ſoule acquainted with the bouny  
of God in prouiding for his people; by con-  
ſidering the testimonies and evidencee ther-  
of, that thou maſt truſt to him. Secondly  
being perfwaded of gods bouny pray him  
to extend that bouny vnto thee. Thirdly v/c  
faithfull diligence in ſome honest calling,  
ſhunning all unlawfull ſhifts, which are  
neuer blessed. Fourthly take heed of the  
inward exceſſe of desire in thy heart, and the  
outward exceſſe of waste in thy ſpendings:  
he that doth theſe things, caſteth his care  
vpon God, and ſhall not bee disappointed:  
to him pertain the promises, in the 37. Pial.  
Pialm.37.3 in the third verſe ſhall be ſaid affiſſedly.  
and after in the 19 verſe in the daies of ſa-  
me they ſhall haue inough. Thus much for  
the

## The strong Helper.

the first particular branch of burdens.

The second branch of these particular burdens, is the burden of ~~domestick~~ all ~~troubles~~ Domestick  
calme & quiet  
blissful ~~troubles~~ .30.128 ~~troubles~~, which may be heauie vpon him that is free and farre from the former burden, ha-  
ving for welch the world at will. I call them .30.128 domesticall troubles, when the master and instrument of his molestation is neare vnto a man: as in these cases; when strife and of-  
fence riseth betweene husband and wife, be-  
tweene parents and children, betweene  
Masters and seruants, and betweene neigh-  
bour and neighbour: or when the hand of  
God in some grievous sicknes is heavily wyped  
on thy selfe, thy wife, thy childe, thy ser-  
uant, or some other of thy family, or some  
neare friend: this is a grievous burden: when  
a mans vexation breedeth in the very neast  
of his rest, as in his house, his table, his bed,  
and his bones, and this is domesticall trou-  
ble.

This burden, you may see by the easies before named, to be very variable: for the casting of it vpon God, there are many rules; some are more common to be obser-  
ued in all domesticall troubles, some are  
more private, fitting for this or that parti-  
cular domesticall trouble. We will begin  
with

How to  
cast this  
burden  
vpon God

with the most common, and so proceed in  
order.

**To Bear.** It is a common rule; in all these troubles  
with Piti- pertaining to the right casting of them vp-  
on God, *that shal be done by the commandment of God*;

*that we arm our soules with pass-  
ence;* and quietly beare whatsoeuer God is  
pleased to lay vpon vs: for shall wee bee  
willing onely to receiue good things at the  
hands of God, things agreeable to our  
hearts wish, and when he is pleased either  
for our triall or for our correction, or for  
any other holy cause, to lay vpon vs euill  
and hard things, vnplesant to flesh and  
blood, shall wee then murmure against his  
worke? God forbid.

**Job.3.10.** *Job iustic reproacheth  
such a course; saying to his wife, in the sec-  
ond chapter and tenth verse, Shall we re-  
ceive good things at the hands of God, and not  
receive euill?* As when good things come,

itis fit to acknowledge Gods free mercy,  
and to be thankfull: so when euill things  
come, it is fit to acknowledge Gods holy  
justice, &c to be patient. And this course of  
casting our burden vpon the Lord, our  
blessed Sauour the Lord Iesus Christ com-

**Mat.11.29.** saying in the eleventh chapter of *Mattheu*,  
the 29 verle, *Take my yoke on you, and learn  
of me.*

of me, that I am weak, and liable of heare, &  
you shall finde raf<sup>t</sup> two your suster, thinke  
whatsoever burden falls vpon any of you,  
either after my example, or for my sake,  
which I account to be my burdens, (for I  
labour in him that laboureth vnder those  
burdens) let him not murmur, and spurne  
impatiently againſt it, but let him take it  
meekly vnto him, as I did my death; this is  
to cast it vpon God, and by this patience he  
shall bring his soule to rest.

This patience a while continued, will patience  
make thy yoake easie, and thy burden light, breedeth  
and while others eric and complaine, thou ioy.  
Shalt reioice in God. Therfore haue the A-  
postles both in their practise and in their  
doctrine, joined together patience & reioy-  
cing in the times of trouble, because conti-  
nued patience breedeth ioy. Of their pra-  
ctise in themselues, *Paul* speakeſt thus in  
the fift chapter of the Epistle to the Ro-  
manes, the third verle, *Also we reioice in*  
*tribulations; Knowing that tribulation bri-*  
*geth forth patience, and patience expe-  
rience and experience hope; and hope maketh not af-  
fained.* Such was their practise; which while  
he reporteth, doth he not therewithall deli-  
ver, that troubles patiently borne, doe give  
expe-

experience of Gods fauour, give hope in Gods mercie, and brede a confidit and undanted spirit: and these three, experience, hope and confidence, are the grounds, and true supporters of ioy. Of their doctrine preached to others, James shewes vs what it was, saying in the first chapter of his Epistle, and second verie *My brethren count it exceeding ioy when ye fall into divers temptations, knowing that the trying of your faith bringeth forth patience, and that patience hangeth perfect worke, where may bee perfect and entire lacking nothing.* In their practise cold

*...this course be kept in wisdom? In their doctrine, could this rule be given in soundnes? if the patient bearing of all our troubles were not a ready and very soueraigne waie of casting our burdens vpon the Lord for our ease?* Therfore haue eare of this in the first place to possesse thy soule in patience.

*And if it seeme to any man a hard thing to be patient in trouble, let him not feare to Sitempe, even by this course of patience to cast his burden vpon the Lord, for there are many reasons that perswade them unto. First the burden while it continueth, is a sore testimonie of Gods iuste vnto them. As in his Epistle to the Hebrews in the xxviii chap-*

Reasons  
why to  
bear the  
troubles  
patiently.

Chapter, and fiftieth verse of both, *Mosæ*, *Heb. 12. 5.*  
*for* *not* *the* *chastening* *of* *the* *Lord*, *but* *the* *same* *when* *thou* *art* *rebuked* *of* *him*, *for* *thine* *the* *Lord*, *and* *laugh*, *be* *chastened*, *and* *be* *further* *girth* *every* *son* *whom* *he* *reproacheth*. The chastisement of the Lord by these troubles, is an evidence of his fatherly loue, and therefore wee ought with the patience of children to beare it. Secondly, while God out of his loue continueth the burden of this trouble vpon thee, hee doth it only for thy good, as the same Apostle teacheth in the same Epistle, the same chapter, the tenth verse, *He chaste[n]eth us for our profit, that we may be partakers of his holiness*. The effect of these troubles, intended of God, is our benefit, that wee may bee brought to haue neerer fellowship with God in holynesse, and therfore they are to bee borne with patience. Thirdly, though God seeme to continue our burdens long, and in the meane time to shew small kindnessesse vnto vs, yet sure the end of them will bee with a blessing; as *Mosæ* in the eight of *Deute-* *Deu. 8. 16.*  
*ronomi*, and sixteenth verse, saith, that Gods leading *Israel* thorow a weary Wildernes, was *to prove them, that he might do them good in the latter end*. And if the conclu-

Col. 2.  
22.*Heb. 12. 10*

The fiftie chapter.

2 Cor. 4.  
37.

01.21.001

complaint of our trouble, like the wrangling  
of heretofore, shall be with a blessing, it is to be  
borne with all patience. A fourth reason  
there is to bee regarded above all other  
reasons, and of force to make a man patient  
even in the fire; namely, that if wee suffer  
with Christ, wee shall raigne with Christ;  
and when we haue endured patiently for a  
while in earth, wee shall be rewarded ho-  
nourably for ever in heauen. The Apostle  
*Pau/lnas* in his second Epistle to the *Co-*  
*mynthians*, the fourth chapter, and sev-  
enteenth verse, *Our light affliction, which is*  
*but for a season, causeth unto us a farre more*  
*excellent, and an eternall weight of glory.*  
Affiction shall be rewarded with most ex-  
cellent glory: light affliction with a weight  
of glory, and momentarie affliction with  
eternall glory; therefore to be born with  
patience. He that considereth these things,  
that if God doe send troubles, it is of his fa-  
therly loue vnto vs, as vnto sonnes: that in  
thei[r] troubles he only intendeth our good,  
to bring vs to haue fellowship with him in  
holinesse: that our troubles shall bring  
peace and a blessing in the end: and lastly,  
that God will bring vs from a Crosse to a  
Kingdome, and turne out crowne of thorn  
into

into a crowne of glory : Here then consider-  
eth these things, will bend his hart to bēare  
his burden patiently ; whereby he continually  
turneth his burden vpon God for his grete  
caſe, making a heavy burden to bee light,  
which (while it is patiently borne) increaseth  
and falleth off from the heart, like a mine fal-  
ling from the high grounds ; so that after a  
while he delpiseth the troubles that at the  
firſt were fearfull vnto him ; and they ſeeme  
vnto him mole-hills, that at the firſt ſhewed  
(a farre off) like mountaines. This is a  
common rule of caſting our burden vpon  
God, alwaies to be obſerved.

By this rule if it be husband or wife that  
cauſe h̄nquietnesſe, we are taught to ſuffer  
their h̄nquietneſſe, whom we can neither  
reforſe nor remoue ; and nor to make a  
flame of a ſparke, by prouoking the h̄nquiet-  
neſſe to more h̄nquietneſſe. If it be parentes  
children that cauſe h̄nquietneſſe, parents  
muſt bee honored, and children muſt bee  
cared for, though in ſome thinges they  
greeue vs : and God may amend them at  
the laſt, iſ vīce in the meane while, bearing  
patiently their infirmities, continue our du-  
ty to them, and our praiers for them. If it  
be maſters or ſervants that cauſe h̄nquiet-  
neſſe,

Vſe of this  
patience  
in our par-  
ticular do-  
mesticke  
troubles.

selfe, the servants in patience must be sub-  
iect to their masters with all tame, not onely  
to the good endurances, but also to the  
shewy malitie cannot shake off their masters,  
while the daies of their servitude continue:  
and the masters in patience must see  
vnto their seruance that which is just, not  
omitting any meane whereby they may  
reforme them; and in the end the master  
hath power to easch himselfe of an incure-  
able evill servant. If it be neighbour against  
neighbour that causeth ynquietnesse, this  
rule reacheth not to render chyll for chyll,  
nor rebuke for rebuke; but costrariwise  
in patiences on blefe, and to do all good of-  
fices in need, wherby thou shal haue peace  
in thy heart, howsoeuer thy neighbour bee  
disposed to contencion. And if thy home  
trouble be painfull sicknesses, either vpon  
thy selfe, or vpon some of thy house, or neare  
thee, this rule reacheth thee (whichever  
other meanes for recouerie of health  
be vsed), to beare thy visitation meekly,  
humbling thy selfe vnder the mighty hand  
of God in every thing: The saying is, Of  
suffring commeth eare. This is one com-  
mon rule.

A second common rule in all these trou-  
bles

bles, promising in the higher calling of  
them vpon God, in that we may receyue  
reuaing his helpe, who for us haue alwaies  
had therfore laistd vnde troubles vpon vs,  
because we haue beene negligent in praier,  
that now feeling leslyng in our sorrow our  
neede of his help, we might amend our olde  
negligence, and fall to praier. And surely  
whether God did send out troubles for  
that cause or no, yet this is most sure, that  
praier is a most profitable course for the  
easing of our trouble, which God com-  
mandeth with promise of ease, and the  
Saints haue alwaies vsed with happy suc-  
cess of ease. God commandeth vs in our  
troubles to call vpon him, making pro-  
mise to send vs ease, saying, in the fiftith  
Psalm, and 15, verse. *Call vpon me in the day of trouble, so will I deliuer thee, and thou shalt glorifie me.* This proueth it to be  
a sure way of casting our burden vpon  
God, that God doth make promise of sen-  
ding ease whē this course is kept. And the  
Saints haue alwaies vsed in their troubles to  
praise vnto God, and so doing haue ob-  
tained ease: so did *Jacob*, when returning from  
his uncles, bee heard that *Eses* was com-  
ming foorth against him with fourte hun-

*The first chapter*

lived now in the 32. chapter of Genesis, and  
the 10. verse, he saith unto unto God,  
*I pray thee deliver me from the hand of my*  
**Gen. 32. 11.** *brother from the hand of Esau : for I fear*  
*him, lest he will come and smite me, and the*  
*worke upon the childrens and according to*  
*his desire, God deluerted him from his*  
*fear: for his brother and he met in peace,*  
*and departed one from another in peace.*  
*So did Moses when the Egyptians pursued*  
*the Israelites, and the Israelites feared the*  
*Egyptians before the red Sea. In the 14.*  
**Exo. 14. 15.** *chapter of Exodus and the fift verse, the*  
*Lord said unto Moses, wherefore criest thou*  
*unto me ? For Moses in his hart praied ear-*  
*nestly unto God, and God did deliver him*  
*from his few, opening a passage for the Isra-*  
*elites, through the waters of the red Sea, &*  
*drowning the Egyptians in the floud, that*  
*presumed to follow : so that, as it is said in*  
*the 30. verse of the same chapter, Israel saw*  
*the Egyptians dead upon the Seabanks. We*  
**Exo. 14. 30.** *need not stand vp to particular examples, ha-*  
*tting a general rule, that never faileth. In the*  
*145. Psal, the 18 vers, the Lord is near unto us*  
*that cal open him, yeas to all that cal open him*  
*in truthe. he will fulfill the desire of them that*  
**Psal. 145. 18.** *feare him, he also will bear their crye, & will*  
*help*

help done. Now seeing the things done thus  
in plaine troubles pray vnto God for ease,  
and do thus at the hands of God obtaine  
ease when they pray in their trouble, it is  
evident that to pray vnto God in our trou-  
bles is a worthy rule of easing our burden  
vpon God in all domesticall troubles.

And let no man say, there is no need in Heere  
in these troubles to trouble God with our  
prayers, because he knoweth both what we  
suffer, & what himselfe hath determined  
to doe. For these reasons thou oughtest the more  
gladly to pray, because God vnder bles-  
standeth thy want before thou complaines  
and is determined to succour, before thou  
intreat him : thy labour in prayer with  
such a God, cannot be lost. And this know,  
that thou hast greate imployment for thy  
prayers in these domesticall troubles. First  
thou hast need to offer vp prayers vnto god  
for thy selfe, that he wil give thee patience;  
and wisedome to demeane thy selfe aright  
vnder these troubles, that thou maist ne-  
ther bee a murinurer against God, gru-  
ching at those domesticall troubles; nor in-  
crease the troubles of thine house by des-  
iring vndiscreetly, & frowardly with them our selues  
that are the cause of thine heauiness : nor

maiestrie, and bee wanting in vsing  
good remedies to heale and resoume  
them from whom thy trouble groweth.  
And if thy domesticall trouble bee  
sicknesse in thine owne bodie, how  
necessarie is it to pray to God, to giue  
thee patience, to send thee health, to  
forgiue thy sinnes, and to prepare thee  
for death? When *James* the Apostle  
exhorteth to reioyce when men fall  
into temptations and to continue in  
patience, till patience haue her perfect  
worke: because these thinges require an  
extraordinary gift of christian wisdome,  
he further aduiseth vs to pray vnto God  
for that wisedome, saying in his Epistle, the  
first chapter and fist verse, *If any of you*  
*lackewisdom let him aske of God, which gi-*  
*ueth vnto all men liberally:* giving to  
understand by this aduise, how necessary  
it is in the time of trouble, to vse praier for  
thy selfe, that thou maiest demeane thy  
selfe patiently and wisely, to gloriſe God  
in thy trouble, to profit by the same trou-  
ble, and not to increase the same, but safely  
to grow out of it, and to recouer peace and  
health.

Secondly thou hast need to offer upprai-

are vnto God for them by whose meane's thou art trubled, or for whose sake thou art grieved. Sonetime thou art vnkindly vsed, either by thy hufband or wife, either by thy parents or children, or such as haue slepe into the roome of parents and children, and haue those names by law giuen them, not by nature due vnto them : or else by thy master or seruant, or by some friend or neighbour: for these thou hast greate cause to pray vnto God, that hee will giue them better mindes, and let them see their fault, with mislike of it, & see what becometh them, and giue them a heart to do it. If they continue in their frowardnesse, shall they not continue to bee troublers vnto thee? then as thou desirtest an end of the trouble that they put thee too, so desire that they may obtaine a better and wiser heart. This rule is included within that more generall rule, that our Saviour giueth in the fift Chapter of saint *Mather* the 44. verse, I saie vnto you, love your enemies ; blesse them that curse you : doe good to them that hate you : and pray for them that hurt you, & persecute you. If wee ought to pray vnto God for all that hurt vs, then also for them of our owne house and habitation that hurt  
 vnto you.

Mar. 5. 44.

Two  
things to  
be begged  
for them  
by whose  
meanes we  
are trou-  
bled.

"bound so much the rather for those at home  
because they have more opportunity to  
hurt vs then they that are further off. And  
what are we to begin praier for them? two  
things, one that God would forgive their  
fault; another that hee would give them a  
hart to see and amend their faulfe. God in  
his holy iustice doth therefore many times  
stir vp domestical troublers to men, because  
they are so negligent in domesticall praier,  
neuer commanding to God either wife or  
child, or seruant, or neighbour; neuer ma-  
king any request for grace & wisedome to  
be bestowed on them. When *David* had  
brought the Ark of the Lord into the place  
that hee had prepared for it vpon the hill  
*Sion*, and had offered burnt offerings and  
peace offerings; it is saide in the second  
booke of *Samuel*, the first chapter, and the  
18. vers, that he blessed the people in the name  
of the Lord of hostes: that is, hee praied the  
Lord of heastes to powre downe his bles-  
singes vpon them. And hauing distributed  
fleish, and bread, and wine among them, &  
they therewith beeing departed home, it  
is saide in the 20. versethat then *David* re-  
turnd to blesse his house: that is, to pray  
to God for them of his owne house, when  
they

they might prosper and have a right line  
a comfortable life among them. I feare prent  
unto the Lord for his wife, in the 25. of Ge- Gen. 25.  
nesis, and 31. verfe. Iacob blessed all his  
sonnes : Genesis 49. verfe 28: Every one of  
them blessed be you a generall blessing. And Ruth 2.4.  
Booz the Bethlemite, in the second Chapter  
of Ruth, and 4. verfe, saluteth his ser-  
uants and reapers in the field with a prai-  
er vnto God for them, saying, *The Lord*  
*be with you.* And Daniels custome was, shea  
times a day in his house to pray vnto God,  
who praying in his family, could not in  
his prayers be vnmindfull of his family.  
From so holy and worthy examples, learne  
thou to pray for thine: while thou enjoyest  
peace with them, pray that they may not  
proue a trouble vnto thee. And when thy  
trouble groweth from them, pray that God  
will give them a mind more agreeable to  
peace . So fit for the ease of thy burden, is  
prayer for them by whom thou art trou-  
bled.

Sometime thou art not unkindly used by  
them, yes thy trouble groweth from them,  
while thou art grieved for some calamitic  
happened vnto them, and takest care for  
the helpling of them. In this case there is  
nothing

Exo. 5. 26.  
Deut. 32.  
39.

2. Sam. 13.  
46.

Mat. 8. 6. *Wants his bish fide w bome of the Puffe* And  
*Hab. 2. 13.*

50  
Special word of priuate by made for them,  
and it is one speciall point of the casting  
of thy burden vpon God. He speaking to  
the Israelites, saith of himselfe in the 15. of  
*Exodus*, and 36. verse. *I am the Lord that*  
*healeth thee*, and in the 32. of *Deuteronomie*,  
and 39. verse. *I kill, and give life; I*  
*wound, and I make whole*: that is, I send  
sicknesse, danger and hurt, to make men  
seeke vnto me. And againe, I restore health  
safety and peace, when men doe seeke vnto  
me. And these things being the works  
of Gods owne hand, they should faile ver-  
y much of casting their burde vpon God,  
that being burdened with greefe for the  
sickenesse and calamities of their friends,  
neighbours, and others of their familie,  
should forget and negleget to pray to God  
for them. *David* praied for his childe in  
a most humble and earnest manner when  
it was sick, In the second booke of *Samu-*  
*el*, the 13. Chap. and 26. verse: *David* be-  
sought God for the childe, & fasted, & went in,  
& lay all night upon the earth. The Centuri-  
on whose fath is commended in the Gospel,  
praied vnto Jesus for his fidele servant, lay-  
ing vnto him, *Mat. 8. 6. Master my son*.

*spaken*

when Herod had cast Peter into prison, with purpose after the Feast to bring him foorth vnto the people to bee slain; in the

13. of the *Actes*, and first verse, Earnest prayer was made of the Church vnto God for him.

Acts 12.5.

The Saints of God haue alwies obserued this as a most safe and sure rule of casting their burdens vpon God, when they were troubled and greeued for the sicknesse and calamities of others, to pray vnto God for them, to restore their health, their liberty, their peace, and their comfort; that in the recovered comfort of them that were afflicted they might recover comfort that were afflicted for them. There is therfore in these Domesticall troubles, imploiment for thy praiers to be offered to God for them, either by whose meanes thou art troubled, or for whose sake thou art greeued.

Thirdly thou hast need to offer vp praiers vnto God for the rest of thy family, of thy friends, and of thy neigbours, whether thou be wronged by the vnjust & unkind dealing, or else greeued for the calamities and sickenesse of some; that neither the sinne of them that wrong thee, nor the calamity of them but whom thou art greeued, may spread any further, to

Thirdly,  
for the rest  
chartie  
example  
infect not  
or the ca-  
lamities  
spread.

the

the companye & dominge of the rest. If  
Iesus greater his father *Isaak* & his mother  
*Rebecca* by taking a wife of the daughters  
of Canaan, haue not *Isaak* and *Rebecca*  
cause to pray to God for *Jacob* their  
other sonnes, thathee may not doe as  
his brother had done? When certaine of  
the followers of the Lord Iesus had left him  
taking offence at some words of his (con-  
cerning the eating of his flesh, & drinking  
of his blood) which they vnderstood not:

*Joh.6. 67.* In the fixt Chapter of *Iohn*, and 67, verse,  
*Iesus said to the twelve, will ye also goe away?*  
He was carefull that an ill example might  
not spred like a contagious sicke-  
nesse, to corrupt the whole companie of  
his Disciples. And more agreeable vnto  
the cause that we haue in hand: when  
*Iudas*, one of his familie (the devill entering  
into his heart) had covenanted with the  
*Priests and Pharisees* to betray his Master  
into their hands, the Lord Iesus charged  
with a burden of trouble by his treason,  
takest occasion from his wickednesse, to  
pray vnto his Father for the rest, saying  
In the seuenteenth of *Iohn*, and 12, verse,  
*Thou hast throughly gaunff me, since I kepe, and  
none of them is left for the child of perdition*

that the childe of perdition be lost, and that  
now cometh the time, and these things must be  
in the world, that they might have misery and  
filled in themselves. The childe of perdition  
(Iudas the traitor) being lost, the Lord hath  
care of the rest, and prayeth for them, that  
they might ever rejoice in him : even so  
very louing man that can take pleasure in  
the health, and honest cariage of his friends  
neighbours, and family, when one is sick,  
and when one doth give offence, he will  
hartily pray to God to preserve the rest  
that they may continue in health, and that  
they may continue to deale justly, honestly  
and dutifullly. This triple imployment for  
thy prayer thou hast in the time of domesticall  
trouble, for thy selfe, for them by whose  
meanes thou art troubled, or for whos sake  
thou art grieved, and for the rest. This is  
the second common rule of casting thy  
burden vpon God in domesticall troubles,  
namely that thou falto prayer, according to  
a sying of Saint James in the fist chapter  
of his Epistole, and 13. verse, *In every thing* Jam. 1. 13.  
*you afflicted, let him pray* : Now let vs see  
what other rules are to bee added to paci-  
ence, and prayer.

These domesticall troubles beeing of di-  
uers

Calamities  
distinguish-  
ed into  
two sortes,

and Calamities. Of the first sort, there are two sortes: because either it is sickness, or some calamity that is happened to thy selfe, or to some other, neighbour, friend, or of thy family for which thou art out of thy loue and compassion to others; and out of feare of thine owne euill grieved: or else it is some wrong offered vnto thee by others in their vndankfulness, or disobedience, or vnlawfesse, or frowardnesse, out of which springeth ynquierenesse and vexation to thee. With this latter member of wrongs, let vs first begin, and see what it is to cast the burden vpon God.

If the occa-  
sion bee  
in the  
husband.

First, heere let the wronged person that beareth the burden, consider whether the occasion of these burdens grewe of himselfe or no. For so it ofuentimes commeth to passe, that the vnkindnesse of the husband prouoketh the wife to some such course as afterwards the husband is troubled withall: and likewise the disobedience of the wife may drive the husband unto that course that after becomes her heavy burden. Can the party that first did wrong without provocation, be offended with the party that in the second place did wrong being prouoked? Sometime the sonnes

and englysshe of every yonge mannes  
frouth, wher (wher man is) counte unto  
children, nor in anything rethaine them of  
their owne will, or else the euill example of  
the parents, makes them become wanous,  
disordered, and euill conditioned, as it fell  
out in *Hes* his chilren: and in the end the  
father seeth and heareth things of his chil-  
dren that greeues his hart, and out of their  
disobedience and insolencie hee is wrong-  
ed. And it cannot be otherwise, folly clea-  
uing to the soule of euery childe, but thas;  
when the soule is not husbandly tilled by  
the discipline of the parents, it must bring  
soorth weeds of euill behauoir. So pike-  
wise the master sometime bath no care at  
home to teach his seruants to know and  
feare God : and if hee goe to the house of  
God himselfe, hee careth not to bring his  
seruants with him: or if he bring them with  
him, he careth not whether they stay there  
or no : or if they stay, whether they marke  
and learne any thing. These are also the  
studies of his hart. He suffreth them also to  
exceed the decorum or comeliness of ser-  
uants in their apporell, and to be abroad at  
ynseasonable times with other yong per-  
sones (and what youth and libertie, wan-  
ting

and him, by his owne vnlawfull example of vice  
and vngodlynesse, becomes vnto his owne  
servaunts a plaine corrupter, thinking therme  
selves out of danger of reproofe, while they  
avide in the steps of their masters and go-  
verners. And being so brought vp, no man  
will if at length they breed their masters  
trouble.

Sometime also an yndiscreet man, dwel-  
ling by a neighbour of peaceable dispositi-  
tion, presumeth vpon his neighbours soft-  
nesse, and offreth him wrong in such man-  
ner, as ouercommeth patience, and makes  
the quiet man to stirre again, and then hath  
hee trouble in his habitation, and melteth  
with that vexation that he feared not in all  
these cases: the greeued man is the occa-  
sion of his owne trouble in these domesti-  
call troubles.

When bee findeth this, then to cast his  
burden vpon the Lord: for his ease is, to re-  
form the errors of his old misgovernement,  
to looke better to the waies of his family;  
to reforme the errors of his own life, that he  
may give better light vnto his housshould; &  
draw them backe to goodnes by his ex-  
ample, whom by his example he had mis-  
led

and behaviour, and to shew him his sinnes  
to his neighbour whom he had wronged, and to abstaine from offering wrong  
ing of him. Thus stopping the furtherance of  
cause given by himselfe, then the stremes  
of offence taken by others will soone die  
up, as in the forenamed cases (the common  
rules of patience and prayer not neglected.)

If thy wife bid thee to thy wife, and thy  
husbandry made her vnquiet, vise her  
more kindly, and proue a better husband,  
and shee shall bee quiet: so let the wife  
by more ducifull and modest behaviour re-  
cover her husbands loue.

If neglect of Discipline, with too much  
remissenes in governing children or seruants  
or thine owne childe example among them  
were cause of their disorder: use thy fa-  
therly and masterly authoritie betwix, and  
give a better example, and thou shal have  
them in better obedience.

And if thy neighbor were moued to恨  
thee because thou hast first iniuriously vex-  
ed him, make thy peace with him for the  
first wrong, and abstaine from offering a  
second, & he will live in peace with thee.

Surely if the occasion of a mans Dom-  
estical trouble growe from himselfe, thinke